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SECRET AND CONFIDENTIAL

REPORTS

OF

TRANS-HIMALAYAN EXPLORATIONS IN BADA KHSHÁN

AND BEYOND THE FRONTIER OF SIKKIM;

Prepared for publication with the Annual Report for 1881-82
of the Survey of India.

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*To be recast as soon as opportunity offers, under the instructions contained in
Foreign Department letters Nos. 1226E dated 29th December 1882 and 211E dated
31st January 1883 to Surveyor-General.*

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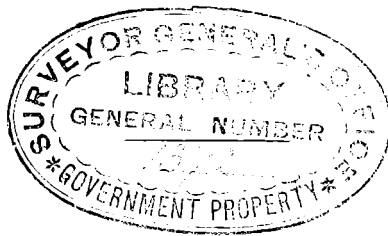
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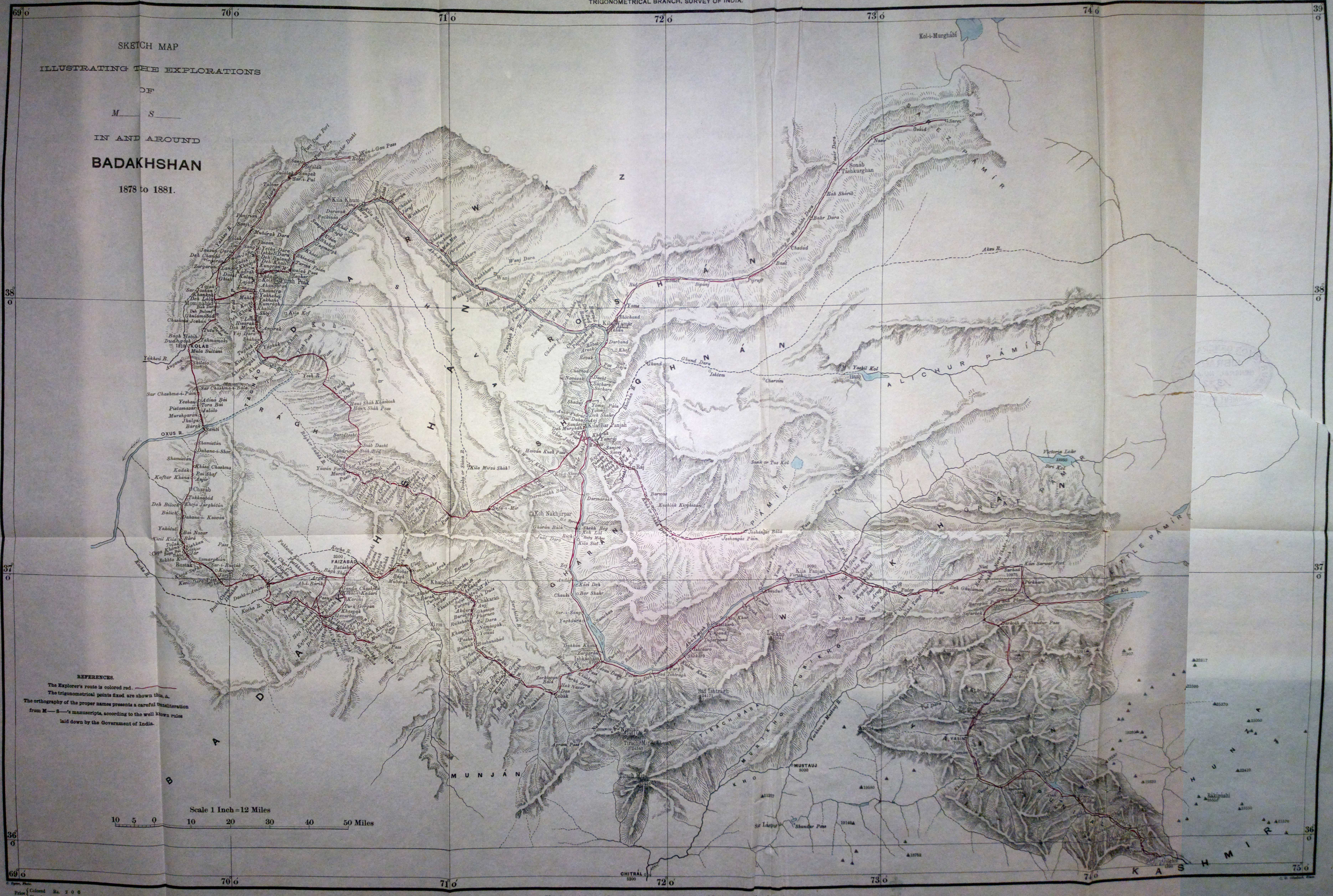
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SKETCH MAP
 ILLUSTRATING THE EXPLORATIONS
 OF
 M — S —
 IN AND AROUND
BADAKHSHAN
 1878 to 1881.



REFERENCES.

The Explorer's route is colored red.
 The trigonometrical points fixed are shown thus, Δ
 The orthography of the proper names presents a careful transliteration
 from M — S —'s manuscript, according to the well known rules
 laid down by the Government of India.

Scale 1 Inch = 12 Miles



SKETCH MAP
ILLUSTRATING THE EXPLORATIONS

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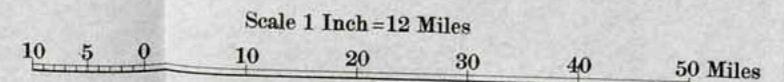
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REFERENCES.

The Explorer's route is colored red.
The trigonometrical points fixed are shown thus, ▲.
The orthography of the proper names presents a careful transliteration
from M—S—'s manuscripts, according to the well known rules
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GEOGRAPHICAL EXPLORATIONS

IN AND AROUND

BADAKHSHÁN.

Introductory account with Geographical Notes by COLONEL H. C. B. TANNER, Deputy Superintendent, Survey of India.

M—S—, a pír or holy man, whose journey through Wakhán, Shighnán, Darwáz, Roshán, and Badakhshán is here described, is a native of Kashmir. He was about to make a journey to Koláb, when his friend, A—S—, an employé of the Survey Department in Geographical Exploration, informed General Walker that he might have opportunities of doing survey work. As he expressed his willingness to undertake work of that nature, he was brought down to the Great Trigonometrical Survey office at Dehra, and put through a course of training by Pundit Nain Singh.

His measurements commenced at Gilghit, and by the 14th December 1878 he arrived at Yásín, the residence of Mihtar Pahlwán, at that time the Chief of the country.

The winter had now set in, and the high passes were closed by snow. He therefore accepted the Chief's offer to remain with him until the spring.

During his stay in Yásín, the Chief appeared to entertain the most friendly feelings towards Major Biddulph at Gilghit. In the following winter, however, he set the power of the Maharájá of Kashmir at defiance, and hearing from certain malcontents at Gilghit that the fort of that place was denuded of troops, made a sudden advance as far as Cher (Sher) Kila, to which he laid siege, taking all the Puniál forts *en route*. His attack was frustrated before the tribal gathering of the men of Chilús, Tángir, Darel, and Hunzá could assume any formidable proportions, and the *ex*-Chief of Yásín is now a dependent on the Mehtar of Chitrál.

The instructions given to M—S— by General Walker were to this effect, that he should proceed to Mustauj and traverse the country thence to the pass above Sad Ishtarágh, and enter the Panjah (Upper Oxus) valley by that route. This exploration M—S— intended to have carried out on his return journey; but he never effected his purpose, for in Shighnán he contracted an illness which incapacitated him from undertaking a task so arduous as the ascent of the Roshgol or Sad Ishtarágh pass, which, owing to its excessively difficult nature, is only used in cases of necessity, and then only by the most practised and the hardiest of the mountaineers. Though we have no actual survey of the highly interesting country between the Tui or Moshabar and Sad Ishtarágh passes, yet, most fortunately, the notes of a journey made by the *jamadar* who was sent on a political mission to Chitrál by Major Biddulph has enabled us to fill in some of the topography of the Turikho (Upper Kho) valley, and of the Kúth pass which leads out of it.

The pír set out from Yásín towards Wakhán in the September of 1879, and accomplished the passage of the high Darkoth' pass in safety, making a junction between his work and the exploration of the "Mullah" at the Baroghil pass; thus completing, with a combination of his own survey and that of the Mullah, a traverse circuit between Yásín, Baroghil, Ghazan, and the Tui or Moshabar pass.

From the easy and important Baroghil pass M—S— proceeded to Sarbad-i-Wakhan (*i.e.* "the cold place"), and then traversed down the Panjah valley to Zebák, verifying the survey and adding a certain amount of information to the account derived from the work of previous travellers.

From Zebák the exploration was continued to Faizábád, also carried out along a route previously traversed. But at that place he left the beaten track and explored the valley of Daráim from its mouth, where it enters the Kocha (Kokcha) to near its upper extremity, returning to Argú, near Faizábád, by a new route over the mountains, and thus forming a complete circuit.

His next survey was from Faizábád to Pustáh, Samtí, and Koláb along the usual trade route, which was surveyed by the "Havildar" in 1873-74. The two surveys agree well, and together furnish us with a very fairly complete account of that region, though off the immediate route followed by both explorers there is still great uncertainty as to the positions and limits of the petty Badakhshán states of Dáung, Pasákoh, and Shahr-i-Buzurg. The survey of M—S— has enabled us now to place these subdivisions on the map nearer to their correct positions than they have been hitherto shewn.

During the period of 2½ years embraced by the explorations of M—S— in the Panjah States, the land seems to have been a hotbed of intrigue and rebellion. Armies were on the move the whole time; battles were fought at many places; rulers were deposed and countries changed hands frequently. In those days all travellers were looked on with suspicion as being possible spies. The fords and ferries of the great river were guarded, and the passes over the high mountain ranges were watched; wayfurers were scrutinized and questioned at every

The Shundur, Darkoth, and Tui passes are situated in a range generally known to the Yásínis as the Shundur mountains. Shun is a corruption of hun, snow.

turn, and, unless they could give a satisfactory account of themselves, were turned back on the road by which they had come. It was not only against such difficulties that M—S— had to contend in carrying out his explorations, but the obstacles imposed by nature were equally grave and trying. He had sometimes to face bitter weather on the passes, and at others to carry his measurements along the deep and sultry valley of the rock-bound Oxus or Panjah, where he frequently had to climb along the high cliffs which rise thousands of feet from its bed, where pegs driven into the face of the rock support a frail pathway of narrow planks. It is owing to these difficulties that the work was doubled, and that he had sometimes to retrace his steps over long distances, only performing half the amount of work which he otherwise might have done.

From Koláb M—S— had to make two explorations: the first was up the rocky valley of the Doába river to Sághir Dasht, where he closed on the survey of the Yakshú river of the "Havildar." His intention was to cross the range dividing Koláb from Darwáz, and by the great trade route between Bokhárá and Kila Khum (Khumb) enter the Panjah valley at the latter place; but the pass east of Sághir Dasht was closed by snow; and not having yet been repaired since the avalanches of the preceding winter was described to him as being very dangerous, he therefore retraced his steps to Deh Lálú, near Mominábád; and crossing the Yaráb pass over a continuation of the Ghár-i-Imám-i-Hasan Asgarí range, entered the highly cultivated Dara-i-Imám, or valley of Imám Jafr Sádik, which belongs to Koláb.

The valley of the Dara-i-Imám was then surveyed to its source, and returning to Khwája Karík, near the point whence he had started, he crossed out of it by the pass of Walwalak into the valley of the Panjah, meeting that river at Zagar, a village of the Kila Khum district, opposite the district of Kof, which is on the left bank of the river.

The survey of the Panjah was now commenced; and passing Kila Khum, the capital of Darwáz, he made his way along the deep and land-locked valley to Varv and Wáznuđ, the defile at the boundary between Darwáz and Roshán. Here he was turned back by the soldiers of the Shighnán Chief, and had to go all the way to the Dara Imám *via* the Walwalak Kotal before he could make a new departure for fresh work.

The point on the Panjah at Wáznuđ to which M—S— had carried his measurement was almost the very one where the "Havildar" several years before had been unwillingly obliged to relinquish his survey of the Oxus; and his failure to carry his traverse eastward of this point has caused us to remain in doubt during a long interval of time as to the true course of the river, and it now seemed as if, after this second exploration, we were not to be further enlightened. By the greatest good luck, however, as it will eventually be shewn, M—S—'s persistence in carrying out the instructions given him by General Walker enabled him to complete the missing link.

Entering the Dara-i-Imám for the second time after crossing the *kotal* or pass of Walwalak, M—S— descended to the mouth of the valley to Kila Kisht, where it joins the Panjah. Crossing the river, he arrived at Kila Khwáhán, the former residence of the late Sheh' (Sháh) Abdul Faiz Khán of Khuldusk.

Ascending now the western slope of the great table-land of Shiva, he passed through the territory belonging to Darwáz till he reached the pass of Hauz-i-Sháh, traversing to that place through the newly-acquired possessions of Bokhárá.

From the junction of the Dara-i-Imám to Wáznuđ, M—S— found that the Tájik inhabitants had quite settled down under the rule of Bokhárá, which had been established some two years prior to his visit. The rule of the king of Bokhárá, though severe and strict to the last degree, was still carried out on principles that saved the newly-conquered people from any very great oppression, and roads that for a long time had become impassable from complete neglect were now being put into a state of repair, and traffic was to a certain degree encouraged. But M—S— had to carry out his work under the ever watchful eyes of the Bokhárá officials, who allowed no stranger to pass unquestioned; and perhaps his character as a holy man saved him from the fate which he saw overtake two hapless men of Darwáz, who, found with certain papers in their possession, were seized, and their hands and feet being bound, their throats were slowly cut by the Bokháráns.

From the pass of Hauz-i-Sháh M—S— travelled through the elevated tract of Rágh, crossing the spurs and streams which flow from the Koh-i-Yesh on the north to the river Ab-i-Rágh to the south-west. Rágh is a subdivision of Badakhshán, under a semi-independent Chief, whose family have held the country for many generations; but it is now under the sway of the Afgháns, and the Chief has lost much of his power. The Rágh territory ends at the pass of Kotal-i-Bar Rágh, after which the once populous, but now deserted, highlands of Shiva commence. M—S— crossed the Pámír valleys and high passes which occur between Rágh and the eastern slope of the great plateau of Shiva, passing a number of ruined towns and half obliterated terraces on the way. Shiva is called by the people of the surrounding States "Pámír Khurd," in contradistinction to the great Pámír, or series of Pámirs in which all the principal feeders of the Panjah river take their rise. It is an elevated region, with grassy valleys, separated from each other by ridges which are more or less rocky, amidst which Koh-i-Khoja-i-Bukush (the mountain of the saint Goat-killer) stands out conspicuously.

With the exception of the Darkoth pass, the pass to the east of Shiva Kol (the lake of Shiva) is the highest point reached by M—S— in his travels. From its summit he obtained an extensive view of the surrounding regions, which were bounded on the north by

¹ The people of the Panjah States convert 4 into 6: thus, Sháh becomes Sheh; Cháh, Cheh; Yásh, Yesh, &c.

the lofty range of Koh-i-Sefed in the Alái country, and on the south by the great peaks of the Hindu Kush behind Zebák and Ishkáshain.

Descending from the Shiva Kol, M—S— arrived at the fort of Bar Panjah, the capital of Shighnán, and closed his work on that of the explorer employed by Major Trotter, C.B., when accompanying Sir D. Forsyth's mission to Káshghar. The next piece of work was the completion of the survey of the Panjah valley to the point where he had been obliged to give it up at Wáznúd, the frontier of Roshán. He therefore descended the river to Kila Wámar and proceeded on to Varv Wáznúd without any difficulty. Returning to Kila Wámar, the capital of Roshán, he ascended the Bartang ("narrow") valley to Sarez, a few miles from the head of the southern branch. Pasár Dara, the northern branch, enters the Bartang by a narrow defile, beyond which it is said to open out, but being inhabited by hostile Kirghiz could not be visited by M—S—; so he retraced his steps from Sarez to Kila Wámar. Below Kila Táshkurghán the route is said to be most dangerous and difficult, owing to the vast precipices, which, rising immediately out of the rough waters of the Bartang river, can only be crossed by means of *vafáks* or *avarings*, wooden pathways fixed into the face of the rock. Above Táshkurghán the valley is easier to ascend, and above Sarez commences the Pámír of that name, the limits of which the Russian explorers have not yet determined.

Bartang is a dependency of Shighnán: 'the people are Shighnis and Shías,' and talk the Shighni language, a short vocabulary of which M—S— has brought back with him.

From the mouth of the Bartang river (erroneously called the Murghábí) M—S— ascended the Oxus to Kila Bar Panjah, where he fell sick. He passed the winter at this place, and in the following spring proceeded to the mouth of the Shákh or Khák Dara, where the united waters of that stream and the Shochán-o-Ghund river enter the Panjah. Shortly above their junction with each other, at a place called Khárák, are two almost impassable defiles, where *darbands*, or watch-towers, are erected to guard the entrance to the Khák and Ghund valleys. On either side precipices rise to a great height from both streams, which here flow in deep channels. The pathway up the Khák Dara is at first difficult, and similar to the one up the Bartang valley; but after a time the country opens out somewhat, and then as far as Kila Ráj (or Rach) villages are numerous. Above Ráj there are many traces of former occupation, but there is now little cultivation. M—S— continued his travels to Joshangáz, where the snow lay so deep on the ground that his further progress was arrested. Beyond this place Pámír commences, and it is said to form a part of the Great Pámír and of the southern Khargoshi Pámír; but he could not obtain much information regarding the country beyond the point where he gave up work.

The Shákh or Khák Dara and the Shochán-o-Ghund also are inhabited by Shighnis, and are under the rule of the Sháh of Shighnán. Owing to ill-health M—S— could not unfortunately undertake the survey of the Shochán-o-Ghund, now supposed to be a continuation of the Aksú, which rises on the eastern end of the Great Pámír, and which the Russian explorers under M. Kostenko have lately surveyed for some distance of its course.

Returning to Khárák, the point of junction of the Shochán-o-Ghund with the Khák rivers, M—S— now proceeded through Ghárán to Ishkásham, and thence travelled up the Panjah river to Sarhad-i-Wakhán.

After leaving this place and ascending the easy slope below the Baroghil pass, M—S— halted at Pírkharo near its summit. Here he heard of the great lake, which he affirms to be the source both of the Yárkhun or Káshár and Ishkáman rivers: the former of these is lower down called the river of Chitrál, and beyond this the Kunar, until it mingles with the Kabul river near Jalálábád; and the latter is known sometimes as the Karumbar. Obtaining a Wakhí guide at Pírkharo, he proceeded along the grassy ridge that divides the Yárkhun from the lower branch of the Panjah rivers, and then, following the former stream, he arrived after two days' journey at the western edge of the Gházkol lake,³ which is embosomed in lofty mountains of perpetual snow that rise immediately from its very banks. The visit of M—S— to this noble lake was made during the first week in June, and at that time no place whatever in the entire landscape was free of snow. Its height may therefore be set down at near 15,000 feet, and some of the peaks in the immediate neighbourhood have an altitude of between 21 and 22 thousand feet; but M—S— unfortunately did not manage to fix any of them, and the lake has now been laid down on the map from a survey which ends in air, or, in other words, which has no test as to the correctness of his measurements.

The exit of the waters of the lake into the Karumbar or Ishkáman valley had been previously mentioned to M—S— by the inhabitants of Yásín, and though he had a distant view of the Karumbar or Ishkáman outlet he did not actually visit the place. After fixing the position of the western end of the Gházkol or Goose lake, otherwise Sar-i-Chasma-i-Abásind,⁴ M—S— retraced his steps along the Yárkhun river, and then proceeded by another route to the head of the Darkoth pass, where he closed operations on his former survey, executed two years and a half previously.

M—S— has added a great deal to our knowledge of the Upper Oxus or Panjah States, not only geographically, but in other respects also. He has had opportunities of collecting

¹ Major Raverty and others have Shighánian.

² It is a noteworthy fact that nearly all the Shihals of the Panjah States, whose languages are of the Dard group, that is to say the Shighnis and the Wakhis, the people of Saugleeh, Ghárán, Mingan, and of the Bartang, Shochan-o-Ghund and Khák valleys, are disciples of His Highness Agha Khan of Bombay, whilst the Persian-speaking people are almost Sunnis to a man.

³ The Karumbar Sar of Hayward.

⁴ i.e., "the head waters of the river Indus," thus called by the pírs.

valuable statistics of the countries he has visited, and we are now enabled to make a map of these interesting regions on which we can shew for the first time, with a very fair amount of accuracy, the limits of the tribes that inhabit them; defining the geographical lines which embrace the different languages and religions of the people, and placing us in a favourable position for judging of the national, religious, tribal, and lingual sympathies, which are such powerful factors in all political movements in the East. His description of the Oxus valley, where for 80 miles it flows deep between the huge walls and cliffs of Shighnán, Roshán, and Darwáz, impresses one with the idea that this river must be one of the wildest in Central Asia.

His journey across the lofty table-land of Shiva and through the high cool valleys of Rágh is also highly interesting; but the discovery of the great blue lake of Gházkol, situated probably at a far greater elevation than any of the lake sources of the surrounding rivers, seems to be the chief point of interest contained in the narrative of his explorations; and if further enquiry should eventually prove that the lake has two instead of one outlet, then the interest in this, the most northerly source of the Indus, will be vastly increased.

DARWÁZ.

A dependency of Bokhárá.

The geography of Darwáz is less known to us than that of any of the Panjah or Upper Oxus States, and owing to the suspicious watchfulness of the Bokharian officials, by whom it is administered, is likely to remain so for many years to come. "The Havildar" explored a part of it some years ago, and M—S— has since added something to our scanty stock of knowledge of this land-locked region of defiles and narrow valleys. He continued the explorations of the Panjah from the point where the "Havildar" to relinquish his survey, through the districts of Nasai and Khof to Zágghar, on the right bank of the river, where a road strikes off over the Walwalak range to the Dara-i-Imám. Between the mouth of Dara-i-Imám and Zágghar the valley is said to be so exceedingly rough and narrow that the accounts M—S— heard of the dangers of the road caused him to give up all idea of traversing it. The highly disturbed state of the country also added to the natural obstacles and increased the difficulties of his operations. Between these two places the pathway is said to run along the face of the cliff, in many places hundreds of feet above the rough waters of the Panjah, and it requires a practised mountaineer to effect the journey in safety. Since Darwáz has become a dependency of Bokhárá, the roads and communications have been much improved. The high road between Saghir Dasht and Kila Khum has been made passable for laden beasts of burden, and the avarings, or roads, which are carried along the faces of the cliffs above the banks of the Panjah, have been put into repair.

Though Darwáz is the poorest of all the Panjah States, yet several accounts agree in stating that the people—both upper and lower classes—are more civilized than their neighbours in Roshán and Koláb. The culturable area is small, and therefore the inhabitants obtain their food-stuffs from Koláb, the granary of the Upper Oxus.

Kila Khum, which until the seizure of the Darwáz by Bokhárá was the capital of the country, is an ancient fort surrounded by gardens, round which there is a fairly extensive area of cultivated land. There are no other places of importance except perhaps the forts of Khof and Khwáhán.

Compared with Roshán, the culturable portion of the country is very populous, and every available square yard of ground is terraced. Weaving and spinning is carried on to a great extent, and the productions of the looms are bartered in Koláb for food-grain. The people of Darwáz are nearly all Sunnis and talk the Persian language. On the verge of the country towards Darwáz in the Wanj-Ab valley there are some 20 villages of Shíás.¹

The following table gives the subdivision of Darwáz and the population in the time of the mirshaps of Sháh Kirghiz and Sháh Gharíb, who ruled in the 13th century and in the present year:—

			Ancient times— houses.	Present time.
Kila Khwáhán with Khuldusk	...	...	500	300
Khof, 22 villages	...	...	1,000	800
Ishkai	...	...	2,000	1,000
Nasai	...	...	1,000	800
Jaumarj and Yaz Ghulám	...	...	400	400
Wanj Keorún	...	...	500	500
Khum	...	...	4,000	2,000 to 2,500
Máh Mai	...	...	200	100

The following districts have been added to Darwáz within recent times:—

Yáksu and Saripul	...	...	2,000	1,500
Ságghir Dasht	...	...	3,000	1,000
Chindara (including Tawidara, Wakhia, and Childara)	...	...	3,000	2,000
Lajarak	...	...	300	300

Taking five persons to a house, this gives a total of 89,500 souls in ancient and 43,500 in modern times.

¹ These Shías talk Persian, and are not the followers of Agha Khus.

SHIGNÁN AND ROSHÁN.

Roshán and Shighnán will here be treated as one State, both being governed by Yusuf Alí Khán and his son, Sháh Kubád Khán. The boundary between the two countries, which are sometimes independent of each other, is at the darband, or watch-tower, between Khof (not Kof, which is a fort of Darwáz) and Akhzeb, situated at a very steep and difficult defile, at a place where the Panjah flows with great violence between high cliffs which almost overhang its narrow bed.

During the interregnum, whilst the British troops held Kabul, Shighnán with the rest of Badakhshán was freed from Afghán rule; but on the commencement of the present Amír's reign the Afghán supremacy was again acknowledged by all the Chiefs of Badakhshán, and though Shighnán is too remote from Kabul and too shut in by natural defences to feel the rule of the Afgháns to any great extent, yet the present Shah of the country has deemed it wise to pay a nominal tribute and to acknowledge his vassalage.

The State of Shighnán commences on the south-west, at a defile called 'Avaring Samágh or Koghiz, on the Oxus, on the northern border of Ghárán, and includes both banks as far as the defile of Akhzeb and Khof, extending to the west over the great-table land of Shiva as far as the small lake of Shiva Kol and its most westerly tributaries, and taking in all the smaller branches of the Panjah as far as the darband near Kila Wámar.

Towards the eastward, Shighnán includes the valleys of Shochán-o-Ghund and Khák or Shákh Daras. A former explorer mentioned that the Sháh of Shighnán levied fees from graziers on the Dash-i-Shiva, but this is not confirmed by M—S—.

Roshán comprises both banks of the Oxus, from the darband below Kila Wámar, before described, to the towers or darbands at Varv and Wáznúd, where the Darwáz territory commences. The two towers belonging to Darwáz are on the Varv side, and that of Roshán on the Wáznúd, or right bank of the Panjah river, which here flows with no very rapid current, and in the dry season admits of the passage of ferry boats across it. The frontier posts between Darwáz and Roshán are strongly situated, especially the one belonging to Roshán, which stands on a high cliff near the foot of the Zádúdí range, the summit of which has perpetual snow.

The Darwáz watch-towers, though not so strongly placed, are nevertheless formidable positions for any enemy to attack.

M—S— ascertained the following statistics of the population of Shighnán and Roshán:—

Panjah Valley from Wáznúd to Pas Baju near Kila Wámar.

Villages.	Houses.	Estimated population at 5 persons per house.
32	1,230	6,150
	<i>Khof.</i>	
5	106	530
	<i>Bajú.</i>	
3	60	300
	<i>Párshineo.</i>	
18	412	2,060
	<i>Wárshineo.</i>	
30	540	2,700
	<i>Wásharwá, Ghár Jabín, and Viar.</i>	
28	419	2,095
	<i>Panjah from Darmárahk to Avaring Samágh.</i>	
15	260	1,300

This gives for the two States, *exclusive* of the valleys of Bartang, Shochán-o-Ghund, and Khák Daras—

Villages.	Houses.	Souls.
131	3,027	15,135

Or with them—

Villages.	Houses.	Souls.
234	4,477	22,386

This is a very small population for so extensive a country, and the reason is that few of the small lateral valleys are inhabited, probably owing to their excessive steepness. The area available for cultivation on the banks of the Panjah is also very confined. From the defile of Avaring Samágh, where the river leaving Ghárán and entering Shighnán, to the topkánas or watch-towers at Varv and Wáznúd, where it leaves Roshán, it flows between walls of great

¹ "Avaring," a precipice; "Samágh," a tunnel or cave in Shighní language; "Koghiz" should be "Koh-Ghis," the hill precipice; "Puari," a cliff in Kashmiri, has been erroneously added by a former explorer.

height, with a stream generally wild and turbulent, which cuts into the cliffs sometimes on one side of the valley and sometimes on the other. As in Gilghit, the side streams, which are fed by melting snow on the high ridges on either hand, furnish water for the cultivation of the fans of debris which they bring down, and which, when carefully terraced, yield rich crops and a plentiful supply of fruit. None of the side streams except the Shákh Dara, Shooján, and Bartang appear to tap the chains of mountains or the plateaux on both sides of the valley to any distance: hence the steepness of the beds of the smaller feeders and the impossibility of forming terraces on their banks.

Everything M—S— states regarding this region tends to confirm the impression that it is almost exactly similar to the Gilghit valley, and also to some parts of the Indus between Rondu and Chilás, where the scarps and slopes of the mountains for many thousand feet above the river are bare and arid to the last degree; and above a certain altitude the frosts in winter and the melting snows in summer produce sufficient disintegration of the rocks to form soil which supports a luxuriant crop of grass. The barrenness of this zone or belt, which in Gilghit, and on the Indus above and below Búnjí, extends from the bottom of the valley to an altitude of about nine or ten thousand feet, is due to excessive dryness, caused by the want of rain and snow. The highlands above the valley take not only their own share of moisture from the clouds, but appear to attract as well that portion which should fall in the deep valleys. Shighnán and Roshán are both situated in the treeless region, which has elsewhere commenced in latitude $36^{\circ}15'$ and been stated to extend northward to $38^{\circ}15'$ where M. Mayef informs us that the slopes of the hills of Koláb are thickly wooded. In one respect the mountain region of Gilghit is far superior to the Panjah, or Upper Oxus States. Above the barren zone just mentioned, the Gilghit valleys and hill slopes are thickly covered with pine forest to 13,000 feet, at which point, owing to the severity of the climate of still higher altitudes, trees die out and are replaced by grass. But in Shighnán and its sister States there seems to be no indigenous vegetation of any sort or kind from the limit of snow down to the banks of the Panjah, excepting grass and small herbage, and that seems to flourish on the heights to a remarkable extent. M—S— maintains that to the Bád-i-Pámír or Bád-i-Wakhán, *i.e.* to the fierce winds that sweep across the mountain wastes for many months in the year, must be attributed the nakedness of the mountains; and perhaps he may be right, for the almost entire absence of trees can be assigned to no other apparent cause. In only one place did M—S— see trees on the mountains, and that was when travelling along the narrow valley of the Panjah in Shighnán. He and his Kashmiri shikári were delighted to descry, high up in the cliffs above him, a small group of padam-trees or pencil cedars—old friends which he had lost sight of for many months. Wood also, when he made his expedition to the lapis-lazuli mines at the head of the Kurán valley, noticed a sparse growth of these trees; but hardy as they are, they appear unable to withstand the Pámír blasts.

On the islands in the bed of the Panjah, willows sometimes grow in thick masses, especially in the neighbourhood of Kila Wámar, where the Chief protects them. This vegetation grows on the banks of all streams in the Panjah States, and is found as high up as 12,000 feet or more on the Pámír.

Bar Panjah (Upper Panjah) fort, the place of residence of the Chief of Shighnán, is a place of great antiquity, and is picturesquely situated on a bluff of quartz rock which stands high out of the bed of the Panjah river on its left bank. Like the fortifications of old Kándá-hár, which have been described by our officers, and like the Kafir fort opposite Khandud village in Wakhán, the walls of Bar Panjah extend up the slope of the mountains behind it to a considerable distance. Though an interesting relic of old times, it is useless as a military position, and could easily be taken in rear, that is to say, from the slopes which command its upper works. At Bar Panjah the Chief keeps a respectable court, and is said to conduct the affairs of his country with regularity and order. Round his capital are pleasant gardens, situated on the banks of the Panjah, which here is a large and rapid river.

Kila Wámar is the capital of Roshán and the residence of the Chief, who is the eldest son of the ruler of Shighnán. The fort is not remarkable in any way, nor are its surroundings. A short distance above is an extensive open spot, where the waters of the Bartang enter the Panjah. The Chief keeps up some sort of state, and is allowed to be almost independent of his father.

KOLAB OR KHATLAN.—*Bokhárá.*

This State has for the past fourteen years or more been a dependency of Bokhárá, since the acquisition of which it has been included in the province of Karátgin, and the government of the country has been carried on by Bokharian officials.

Both the "Havildar," who carried his explorations through the Upper Oxus States in 1873-74, and M—S—, who has just returned thence, bear witness that the country is in a prosperous condition owing to the somewhat sensible rule of the King of Bokhárá, who sees wisdom in allowing the inhabitants to till the soil and take from them his share rather than depopulate the country by acts of exacting oppression, such as are now inflicted on the people of Badakhshán by the Afgháns, and such as were formerly inflicted on Koláb and the adjacent countries by the tyrant Murád Beg of Kataghan. The rule of the Bokharians, though not conducted in the senselessly cruel way followed by Shere Ali's náibs in Badakhshán or by the late Murád Beg, is yet severe in the extreme, death being awarded for many minor offences, and even on the mere suspicion of disaffection.

The rightful Mír of Koláb is Mír Sarah Beg Khán Uzbek, who is descended from a common ancestor with Sultán Murád Khán of Kataghan.

On the defeat of his troops by the Bokhárians the Mír of Koláb fled to Kabul, where Amír Shere Ali allowed him a suitable establishment. His younger brother, Amrá Khán, sought refuge with Atáliq Gházi at Yárkand, and rose to a high position in his service. He was eventually killed whilst fighting with the Chinese after the death of his leader.

The late State of Koláb, now absorbed into the kingdom of Bokhárá, embraced the minor divisions as below:—

Dowlatábád—

Tagnao ...	...	On the right bank of the Panjah.
Dara-i-Imám ...	...	A valley running north from the right bank of the Oxus of Berite Kila Khawbair.
Mominábád ...	...	An open tract adjoining Koláb.
Dara-i-Doába ...	...	Runs nearly parallel with the Yáksú.
Kháwáling ...	...	On a feeder of the Kchi Sarkhab and Baljuán.

During the mírship of Sarah Beg Khán a census was made, which gave for the whole of Koláb, including the subdivisions above mentioned, 494 villages, containing 13,700 houses; but since that time the prosperity of the country has so improved, consequent on the better rule of the Bokhárians, that the population has considerably increased.

The fighting men at the call of the Dád Khwák, or Commander-in-Chief of the Bokharian army, are said to number 12,000 men. Taking five persons to a house or family, the population would be 68,500, which gives one fighting man to every 57 souls.

The Kolábís are all Sunnis, the proportion of Tájiks and Turks being about equal. The Turks are said to be of two divisions of Uzbek, and are all nomads, whilst the Tájiks own the whole of the soil.

Polo, the great game now played almost from Cape Comorin to the confines of Bokhárá, is the chief amusement of the men. They also engage with zest in the rude game of *buz kashi*, or goat-pulling, which has been elsewhere described. It is the chief amusement at festivals.

Koláb town is a modern place, having been built by the grandfather of the living ex-Mír. There are the remains of two other towns within half a mile of each other, and situated a short distance on the west of the present capital, but they have crumbled away so much that cultivation is now carried on amidst the ruins. The mounds of the one farthest from Koláb are all that remain of the capital of mediæval times, built, it is said, by the Imám, who has also left his name to the shrine of Shár-i-Imám, "the Cave of the Imám," some miles east from the town. The second collection of ruins marks the site of the ancient Khatlán, by which name the State of Koláb is even known to the present day—indeed, in Shighnán it is still the accepted one. Below Koláb, and almost within sight of the town, commences the half-dried up lake water "*kul* (whole) *áb*," which gives the name to the place. Its sedgy wastes stretch away towards the west and south-west for miles towards the Panjah (Upper Oxus). Though at one time it may perhaps have been a veritable lake, yet it is now nothing more than an extensive marsh or swamp, and is so choked with weeds, sedges, and small jungle as to be almost impenetrable; the few paths that intersect it never being used except by several men in company, who travel thus for fear of tigers. M—S— says that there are lions also, and *babars*,¹ an indefinite animal always played by the Asiatic on the European, and which is intended to represent a kind of condensed epitome of all unknown members of the great cattribe. The paoing of M—S— is not always strictly accurate; his historical facts can often be questioned: but his ignorance of the members of the animal kingdom is beyond belief. To him there are *híran*, which include all kinds of antelope, deer, stags, and the like; *shers* and *babars*, by which he means tigers, lions, panthers, and wild-cats. The mountain-goat, "*buz kóhi*," comprises every other wild animal that exists on the face of the globe which is "*halál*," or eaten by Muhammadans. His ignorance of the vegetable kingdom is equally profound. I can only get out of him—

1. "The black tree of Kashmir."
2. "The *safeda*," or poplar.
3. "Thorns" or *khár*.

The latter means ordinary vegetation, of whatever kind or sort, and which is beneath notice altogether.

To return to the marsh of Koláb, in which there are certainly no lions, but there is a very fine stag, which M. N. A. Mayef,² who visited that place in 1875 or 1876, describes as being as large as a cow. M—S— says, of course, that it is the *bára singh* of the Kashmir forests,³ but it is in reality a kind of swamp deer—the same or very similar to the one we get in Oudh and other places where there are grassy swamps. The horns of one of the Koláb stags obtained from a fakir at Jalálábád seemed exactly like those of

¹ I have again questioned M—S— about the *babar*. He now says it is "a tiger with a large head, round spots, and much larger than the ordinary tiger. The palang or panther is but a small beast."

² M. Mayef calls it a "*suqnan*," but the ptr says that the Turks call it "*surgan*;" Tájiks style it *gawa:n* (*Balu* by Kashmiri shikáris) and *haft-shákh*. In the Sikandarnamah it is written "*gáo-i-wazan*," or "the heavy cow."

³ The "*hángul*" of the Kashmiris.

the Goen or swamp-deer of India. There are also innumerable wild hogs in these marshes as well as in the reedy islands of the Oxus to the south.

Except to the north-east and east, Koláb is less mountainous than the neighbouring State of Darwáz. It has many open and undulating tracts, composed of a red earth, which seem well adapted for cultivation, and which support luxuriant crops. The lower hills, instead of being barren and rocky, are undulating and loamy, and are mostly cultivated from the top to the base. To the east of Koláb is a hill called Koh Ghár-i-Imám, the mountain of the cave of the Imám. It is the southernmost peak of a range which to the northward becomes a table-land, on which is the extensive *ailak* or grazing ground of Terí, to which in the summer the Turks and Tájiks resort with their flocks and herds to escape the heat of the lowlands. The Sághir Dasht is also a noted grazing ground, on which the late Mir had twelve thousand horses at grass. It is described as being a great plain to the east and south-east of the fort of the same name, extending as far as the range which divides Koláb from Darwáz. The valleys of Yákhsú and Doába have been explored by our surveyors. They are well cultivated, but the hill slopes of both are rocky and arid, and do not partake of the open turfy nature of the lower ranges to the south and north-west.

The appearance of the neighbouring country of Kataghan was likened by Wood to Sind, and the south-western parts of Koláb also seem to partake of the same character. In both regions, especially along the banks of the Oxus, exist the same expanses of swampy land covered with elephant grass, differing only from the Khádár tracts of India in the colour of the soil, which here is red instead of the light colour prevailing in the plains of Hindustán. Proceeding away from the river towards the north, a great change is apparent: the country becomes undulating, with hills of soft outline, which are highly cultivated, great numbers of springs affording every facility for agriculture. To the extreme north of Koláb, towards and beyond Baljuán, another change occurs, and the mountain sides, where they are not cultivated, are clothed with thick wood.

M. Mayef describes the extensive gardens round Koláb and the other chief towns, and altogether represents the neighbourhood as being a land where people, if not oppressed by their rulers, might pass their lives pleasantly enough. M—S— states that when scarcity prevails in the surrounding principalities Koláb can always supply the demands made on its stores of grain, which it produces in abundance. When Badakhshán is visited by drought, the hill streams and springs of Koláb do not seem to be affected, and this country, more fortunate than those which surround it, is said never to have suffered from famine.

RÁGH.—BADAKHSHAN.

The most frequented road to Rágh from the westward lies through Kila Khwáhán, on the left bank of the Panjah, between the Khuldusk and Khof subdivisions of Darwáz. Khwáhán fort was originally the residence of Sheh (Sháh) Abdul Faiz Khán and his ancestors before him. It is now held by the official appointed by the King of Bokhárá. The fort is of mud—a square with three bastions on each face, and is said to be capable of holding some five or six hundred men—and is similar to most of the forts on the Panjah river. Around it lies a fine expanse of cultivation, measuring about two miles each way; the abrupt and barren cliffs, which form the western wall of the table-land of Shiva Kalán, rising a short distance behind the fort. The ascent to this great plateau is along a stream which taps the heights of the Koh-i-Yesh* above, and which passes through the village of Par-i-Kham, entering the last named from the mountains to the north, and then, turning away to the westward and passing under the walls of Khwáhán, enters the Panjah near that fort. Leaving the stream at Par-i-Kham, after a stiff ascent the road reaches the western extremity of a crescent of bluffs extending towards the east, and then round to the south, forming a great amphitheatre, below which the Panjah makes a similar bend. Bluffs occur on the extremities of the spurs of the Koh-i-Yesh range, between two of which, somewhere near the centre of the amphitheatre, the river Doába-i-Yesh descends the cliff as a magnificent cascade. This waterfall confronted M—S— on his arrival at the crest of the pass above Par-i-Kham, and though about four or five miles distant, the air was filled with the sound of the falling waters. It is impossible to estimate the height of this grand fall; but M—S— states it to be equal to the altitude of the pass whereon he was standing above Kila Khwáhán in the valley below—an ascent which it takes ten hours to accomplish. From the Par-i-Kham pass the road to Rágh leads round and above the amphitheatre, crossing the spurs and the drainage from Koh-i-Yesh at a short distance from the edge of the precipice, and after five or six miles meets the Doába-i-Yesh river (which is 44 paces broad and waist-deep) a few miles above the fall, receiving, before it dashes down to the depths below, several of the minor streams just crossed. Below the cascade the river finds its way through low broken hills into the Panjah somewhere in the Khuldusk country, and probably a short distance above the fort of that name.

The view from the Par-i-Kham pass extends down the Panjah towards Samtí, taking in the cultivation of Khwáhán and the subdivision of Khuldusk, and immediately on the opposite side of the river looks down on to the broad and grassy table-land of Terí near Koláb. To the north and east are seen the slopes of the Koh-i-Yesh. The road from this point through-

* Properly Yásh, which in Turki language means youth.

out the entire journey to Yáwán fort, the capital of Rágh, passes over a succession of spurs and streams from that range, which all trend away to the south-west, the combined waters forming the respectable river of Ab-i-Rágh, which unites with the Panjah somewhere between Khuldusk and Safed Sang.

Beyond Bar (upper) Rágh is a rather high pass, the Khoja Parwáz, which forms the boundary between Shiva Khurd and Rágh. Descending this, the streams which form the upper waters of the large river of Doába Shiva have either to be followed or crossed, and another easy pass surmounted, when the drainage basin of the small lake of Shiva Kol is entered.

The Rágh country is first entered after reaching the Hauz Sháh pass, and extends to the one above Bar Rágh, and is said to comprise nine large valleys, including those of Turghán, Ab-i-Rewanj, and Saddá, crossed by M—S—. The others are unknown, but probably fall into the main river of Ab-i-Rágh from the south. Yáwán Fort, the residence of the Chief of the country, is situated on the right bank of the Saddá, at a sufficient altitude to give it a good climate in summer and a severe one in winter.

The people of Rágh, who are all Tájiks and Sunnis, have the reputation amongst the Badakhshis of being the most warlike of all the Panjah States. The air of their highlands is fresh and invigorating without being too severe; their valleys are fruitful, and their country is so land-locked by nature that they fear no enemies. Though only a small subdivision of Badakhshán, until the seizure of the country by the Afgháns the Chief of Rágh had always managed to uphold an independence not maintained by any of his neighbours except Shighnán. The warlike reputation of the people and of Sultán Ibráhím Khán, its present Chief, has greatly risen in the estimation of all Badakhshis during the last few years of account of a fearful chastisement he is said to have inflicted on the Afgháns at the end of the reign of Amír Shere Alí Khán in the defile of Rewanj, one of the feeders of Ab-i-Rágh.

Above Yáwán Fort, the chief place in Rágh, the country rapidly becomes more elevated, until at Bar Rágh (Upper Rágh) cultivation ceases. Beyond (to the east of) this place, the passes of Bar Rágh and Khoja Parwáz having been surmounted, Shiva Khurd is entered

SHIVA OR PAMIR-I-KHURD.¹

The deserted tract of Shiva is entered from the westward at the pass of Khoja Parwáz east of the valley of the Surghán river. This stream is said by M—S— to flow to the north and then gradually make its way round to the west and to enter the Ab-i-Rewanj, but of this he is not quite certain. When he crossed it there was a good flow of water, and the sources of the stream appearing to be situated only a few miles to the south. The country here is grassy. Leaving Turghán valley the high pass of Koh-i-Khoja Parwáz has to be surmounted, whence there is a most extensive view of the surrounding countries. The principal range of Shiva, Koh-i-Khojá Buzkush² was a little to the east of north, "15 or 20 miles distant, and, like Nanga Pahar or Nanga Parbat in Kashmir, a triple peak snow clad, but not so to any great extent." Away to the north-west and north were the high rocky pinnacles of Darwáz, and seen beyond them, in the far off distance, the snowy chain of the Alái country, white down to its very base, towered above all. The great peaks to the south of Ishkásham and Sad Ishtarágh on the Chitrál frontier were also conspicuous. All the hill tops in the immediate neighbourhood were more or less rocky, but had grassy buses rising out of flat meadow-like land in the valleys, such as appear to constitute Pámír tracts. The Ilhkáshban Faizábád range and the Zardeo hills prevented M—S— from seeing the Hindu Kush range to the westward of the Doráhá Pass, and for one reason or another we have always been equally unfortunate in obtaining any reliable information concerning that important watershed. Wood, when travelling through Badakhshán, did not see it, because the mountains south of Dara Daráim (Daráin) cut off the view of the country behind them. Captain Carter, R.E., in his trigonometrical survey made from the peaks of the Indus-Kághán watershed, was unable to obtain even a glimpse of this important geographical feature, and he fixed no points within a considerable distance of it; and when surveying in Gilghit, though several very high peaks in this direction were visible from one point, yet I was unable to obtain a second ray to them. I was informed, however, by a very intelligent native of Gilghit, who had travelled both over the Doráhá and Ahmad Dewána³ passes, that there was at least one very lofty snow-clad mountain towards the west, which gave rise to large glaciers. M—S— also obtained an observation to a very high peak towards that direction, but was unable to determine its position.

Descending the rounded grassy slopes of the Khoja Parwáz pass into Shiva Khurd, and continuing towards the east, the valley of Doába Shiva is entered. The river of that name rises in the Koh-i-Nakhjipar or "Mountain of the Ovis Poli;" and where the road crosses it, the water is deep with a strong flow. The adjacent spurs are grassy, and the aspect of the country Pámír like. In this neighbourhood, and in little Shiva also, the immense number of ruined villages attest a former prosperity which has now given way to complete desolation. The remains of Kila Mirzá Sháh, the ancient capital, are situated

¹ Not to be confounded with the Pámír-i-Khurd at the Darhad branch of the Oxus or Panjah.

² "The Mountain of the Goat-killer." Nearly all the mountains in this country have the title of Khoja applied to them by the Badakhshis. Similarly, in Kashmir, a common title for a mountain is "pír," and it should not surprise us to learn that the suffix "mír" to such words as Pá-mír, Tirach-mír, Deo-mír (Nanga Parbat), is nothing more than a term of respect.

³ The Ahmad Dewana pass.

in the river Doába-i-Shiva, some miles down the stream in the direction of Darwáz. The rain is reputed to be 700 years old.

The once populous Shiva is now quite unoccupied. In summer, when a few Turks come with their flocks; but in the entire region, measuring perhaps 50 miles north and south by about 40 east and west, there is not a single permanently inhabited spot. It is difficult to account for the complete abandonment of a country which seems to have so many points in its favour. Its good climate, its extensive culturable valleys, and its strong position amidst the fastness of its mountains, one might suppose would be sufficient to maintain a population for all time to come; but these great deserted wastes, with their temptingly cool valleys, seem to be doomed to lie vacant for ever, and the descendants of the former inhabitants appear content to remain in exile far away from their ancient home. In Kashmir there is a "Shiva" peopled by the fugitives from Shiva Kalán, who arrived at their present settlement five or six hundred years ago, and who accompanied Sháh Hamádan Sáhíb, the famous Pír of Srinagar. There is also another "Shiva" at the mouth of the Dara Núr, in the Kunar valley, peopled by the Tájiks, whose ancestors originally came from Great Shiva.

The journey of M—S— through this deserted tract has done little more than to make us aware of its existence and of its area, but of the chief rivers that intersect it he knows little or nothing. Whether the Doába Shiva eventually joins the river which flows past Killa Khof or falls into the Panjah, opposite Razvai, near Khum fort, it is impossible to say. It seems pretty certain, however, that it does not enter the Oxus by the Tangshéb valley, because the spurs of Koh-i-Buzkush stop up the way in that direction. From the Doába-i-Shiva valley an easy pass has to be crossed in travelling towards Kila Bar Panjah. It leads into the drainage basin of the little lake of Shiva Kol, the waters of which make their way by a subterraneous passage into the Darmárah valley, and thence into the Panjah. A considerable area discharges its water into this lake, for near the underground exit the stream is unfordable, and "could not be crossed by an elephant." The lake is a very small one, only a few hundred yards across, and has been much magnified by rumour. Its waters have that dark-green colour so often seen in these highland tarns. It may have an altitude of 13 or 14 thousand feet.

Before making a final descent into the Panjah valley, the highest of all the Rágh and Shiva passes has to be crossed. The ascent is long and steep. Grass, which grows luxuriantly below, gradually dies out towards the summit, and then it almost entirely disappears. Though in the height of summer, snow still remained in the more protected places, and M—S— felt the effects of rarified air strongly. Next to the Darkoth pass at the head of the Yásin valley, he states that it is the highest point attained by him during his travels.

Leaving this pass, which is closed for beasts of burden by snow for nine months in the year, a very long and sharp descent leads to the valley of the Panjah near the fort of that name. Near the bottom M—S— noticed the remains of a number of horses and camels, which had lately fallen and perished at some of the bad places when carrying the baggage of one of the Badakhshán Chiefs.

The other passes between Kila Khwáhán and Bar Panjah are high, but are only closed by snow during the winter.

It has been stated that the soil of Shiva, Rágh, Rusták, and Faizábád—indeed of the whole of the Panjah States—is of a red or brick-dust colour. The description by M—S— of the country tallies in a remarkable degree with that of the highlands of the western gháts of India; and the summit of Koh-i-Buzkush, a sketch of which M—S— made, is striking like some of the laterite-topped plateaux of Western India.

The Panjah river from Gháran to the Khuldusk country, extending over a distance of 200 miles, appears from the description to flow in a deep cutting with high table-land on either side, the southern bank especially seeming to partake of the ghát-like character above alluded to. The mountains rise immediately from the river to a height of perhaps 15,000 feet, and along the same bank, between the places named, there seem to be very few valleys that tap the region inland. M—S— ascended by a sharp and steady rise from Kila Khwáhán near Khuldusk to a height of, say, 14,000 feet, and thence he saw stretching away above Khuldusk, to the south, the long bend of the cliff forming the western side of the great plateau, with the Doába-i-Yesh river falling as a cascade over the ledge. In traversing Shiva Rágh he travelled at a high level the whole time, for some distance crossing the drainage which flowed away to the south-west, until at the highest part of this elevated region the Doába-i-Shiva river carried it off in the other direction, flowing through Pámír land as far as it could be traced. Then at the east came the great descent into the Panjah river again.

The name of the whole of this highland comprised within the bend of the Panjah (Upper Oxus) between Kila Bar Panjah and Khuldusk is Pámír-i-Khurd (the Little Pámír) or Shiva, in contradistinction to the Great Pámír, or series of Pámírs, which occupy a vast tract of country at the heads of all the main feeders of the Panjah or Oxus, the Yáskhun river, and, lastly, the head of the Shimshál river, where, on its most northerly feeder, is situated the only Pámír that drains its water into the Indus.

The exploration of M—S— across the great bend of the Upper Oxus has furnished us with as much geographical knowledge of that tract as we may hope to receive, except from Russian sources, for many years to come. The political difficulties are not likely to be removed, but rather to increase, and the physical ones will always be grave. We have Rágh and the central tract under the sway of the Afgháns, and this so disturbs the normal state of affairs that no

one can move about without being closely questioned both by the people of the country and by the aliens who rule it. On the approaches to Shiva from the north and west are the garrisons of the King of Bokhárá, who keep strict watch over the movements both of foreigners and also of the inhabitants themselves.

To be caught making notes or taking angles by the watchful Bokhárian would be certain death to the observer. M—S— was not reassured when he witnessed the execution of the unfortunate men of Darwáz who were found by the Bokhárian officials to have in their possession certain papers which they considered sufficient for their condemnation.

As regards the exploration of Shiva from north to south, there is no hope that such an undertaking can ever be carried out. The tract has an evil name, as being the resort of genii and evil spirits. "It abounds with immense snakes," as M—S— informs me. It is never traversed except in an emergency, such as the despatch of spies from Kila Wámar to obtain information regarding the proceedings of the Afgháns in Faizábád, &c., and on those occasions shikáris and hardy mountaineers, who only are acquainted with the difficult mountain tracts, are sent.

The topography of the two thousand square miles that are included in Shiva must therefore remain as it is now shewn on the map, and will for a long time to come be restricted to a couple of dotted lines representing the possible course of the two chief rivers of the country, and a spot indicating the approximate portion of the highest peak of the Koh-i-Khoja-i-Buzkush range.

The history of Shiva, and of the causes which caused its depopulation, cannot be given in this place; but it may be stated that the country has four times been ruined and the inhabitants forced to seek homes elsewhere.

The first great calamity that visited the country was the attack on it of Murád Bi, the great-great-grandfather of Murád Beg, the tyrant of Kunduz.† This person is said to have been the Mír Akhor, or Master of the Horse, to the Amír Taimúr (Tamerlane).

After the country had somewhat recovered, Sháh Kirghiz, the ruler of Darwáz, a descendant of Alexander the Great, fell on Shiva, and slew many of the people, besides selling great numbers into slavery.

Shiva then suffered frightfully from the oppression of Sháh Wanji Khán Kalán, the Great, who ruled in Shighnán six generations back from the present ruler of that country.

The last attack on Shiva was made by Murád Beg of Kataghan, who extinguished the population altogether, and the entire region has ever since been uninhabited.

In Badakhshán, Koláb, and Shighnán there are still found the remnants of the refugees from Shiva, who go under the appellation of "Shivakí." The settlements of these people in Kashmir and in the Kunar valley in Afghánistán have been already noticed.

KAFIRISTAN.

On the return of M—S— from Shighnán, he found that Hak Nazar Beg, who had lately held the almost independent mirship of Munján, had been installed by the Afgháns as ruler of Ishkásham. This old Chief is said to have been greatly respected by his late subjects in Munján, and to have gained much influence even among the Káfir tribes who occupy the valleys beyond the Hindú Kush immediately to the south. His tolerant disposition allowed the Munján country to be at all times open to the Káfirs, and consequently much traffic sprung up between the two peoples.

It happened that some months before the arrival of M—S— at Ishkásham internal feuds amongst the Káfirs had caused a great number of the weaker party to seek refuge in Munján, where Hak Nazar Beg gave them land for their support, and there are at this time some three hundred families now residing in his country surrounded by, and living in friendship with, a Muhammadan population. At Ishkásham M—S— met a number of these refugees, and by means of Hak Nazar Beg, who acted as an interpreter, he learnt a few particulars concerning them. The old Chief of Munján is a complete master of some, at least, of the Káfir dialects, having been much associated with them, and he has at all times regarded the people of that nation with friendly feelings. The Káfirs whom M—S— interrogated stated they came from a country beyond the Hindú Kush, some five days' journey away, having crossed over from Káfiristán by a high and difficult snow pass. Their country they stated to be a cold one, where wheat was little known, and barley the chief grain grown. They stated that there were some 14 daras or valleys in all Káfiristán, but they did not name them, and unfortunately M—S— did not ascertain either their tribe or valley. The dress worn by these Káfirs seems very similar to that of the Dárd Chuganis, who live to the north of Jalálábád, in the Kund range, and consists of black knitted goat's hair leggings, fitting tightly to the leg; black coats down to their knees, with black blankets thrown over their shoulders "like Highlanders," as M—S— added. A long cap made of Pattú cloth and rolled up outside, so as to form a border all round, completed their costume. They had long hair on the crown of their heads. For weapons they had bows covered with leather. The arrows, which were carried in a tubular quiver, had iron barbs with three feathers. At their girdles they wore long knives with iron handles and sheaths. They had ordinary complexions, and did not differ in this respect from the people of Ishkásham. One of them, however, had a ruddy face and yellow or red hair, and they informed M—S— that towards Ghurband (Panjsher), and also in two other valleys, the Káfirs were all light-coloured, but the rest of the nation were as dark as themselves. They related that the Káfir tribe were

† The Kataghan robber of Wood.

always at feud, one tribe being in the habit of raiding another and making a wholesale seizure of all the young women they could lay hands on.

As to their funeral ceremonies, the body is placed for three days in a coffin, during which time feasting and music is carried on by the relatives and friends of the deceased. A wooden figure is then made up, as nearly like the departed as may be, placed upon a wooden horse, and armed with sword, bow and arrows; golden or silver bracelets, according to the means of the family, are then put on the figure, which is erected at the head of the coffin on an open spot used for that purpose, and these wooden effigies are never disturbed. When a Káfir passes one of these grave places, he reverentially walks back three paces and raises his hand in token of respect.

M—S— heard of the tribe who, amongst the Káfirs, are so noted for their horsemanship, and on several occasions he has seen the horses bred by them. Probably this is the Katewa tribe heard of by me whilst at Aret, on the Kund mountain, and perhaps the Kantor and Kator of others. On Dr. Leitner's map of Dárdistán, made from native sources, there is a part of the Hindú Kush which is marked "Koh-i-Pámír," and it is not unlikely that the horse-breeding Káfirs occupy the valleys to the south; probably one or more of the central valleys of Káfiristán, which drains either into Pech, near Chegan Sarai, or to Bailám (Bargam.)

During his travels M—S— met with only three places in the surrounding countries where there were any traces of the former occupation of Káfirs, and they were all in Wakhán. One was near Kázdeh, where, on the left bank of the Panjah (Upper Oxus) river, the ruins of a series of old forts built one above another are to be seen stretching up the slope of the hills.

The second place, said to have belonged in former times to the Káfirs, is a ruined fort on the right bank of the Oxus just below Panjah. It was visited, and has been described by Major Trotter in his report of the Yarkund Mission.

The third is also on the right bank of the Panjah opposite Sust fort.

GEOGRAPHY OF KAFIRSTAN.

The description given by Wood of the Panjsher valley is not at all that of a Pámír country, and it is therefore very improbable that the adjoining valley, which drains into the Alingár, would abruptly alter in character. The accounts we have of the eastern valleys of Káfiristán also do not hint at open tracts in that direction; therefore, if there be any Pámír in the country, it must be in a more central locality. The word 'Pámír' is, however, as loosely applied by Asiatics as by ourselves; and in the case of a Káfiristán Pámír, I think it simply means rather open grazing country as opposed to valleys confined by precipitous slopes.

The map that accompanies this report shews considerable changes in the geography of Káfiristán since Major Biddulph's "Tribes of the Hindú Kush" appeared. During the operations of the officers of the Survey of India, who accompanied the British troops to Afghánistán, it was discovered that the streams and villages shewn on the old maps containing Káfiristán had been laid down when the geography of the surrounding countries was completely misunderstood. Thus, the source of the Alishang river was marked under the Hindú Kush and nearly 40 miles to the north of where it should have been placed. Farájgán, which is now known to be near the head of the Alishang, was placed under the Hindú Kush, near the head of the Tagao river, 45 miles north of its true position. The Tagao was made to flow nearly parallel with, and east of, the Panjsher valley, with its source north-east of the Khwak pass, whereas it has since been ascertained to rise many miles to the south of that pass. The consequence of reducing the Alishang and Tagao streams to their true length is to make the extremity of Káfiristán extend over the ground lately occupied by these streams to the ridge east of the Khwak pass instead of being separated from it by high mountain ranges and by valleys supposed to be inhabited by Tájiks or Kohistánis. In thus extending the limits of the country to the westward, and making its frontier march with that of Panjsher, some geographical difficulties have been increased, and some, on the other hand, have been smoothed over. Wood, who surveyed the Panjsher valley and the Khwak pass, has fortunately left us a map which shews in careful detail the passes and valleys pertaining to it. Among the latter is a small stream marked at its lower end, the Ab-i Pareán, receiving at the village of that name two feeders, Ab-i-Chameaj and Ab-i-Wareaj, at the heads of which are roads which, leading over the crest of the range, unite at Nimázgáh, and then continue over a second range to Timuri Sháh on the (erroneously placed) Tagao river; but the Tagao river, with its Muhammadan population, no longer appears on the map at this place, and in its stead we have a country inhabited by Káfirs. This name Nimázgáh must thus of necessity disappear, together with the other topography associated with it. The only way to account for such names as Nimázgáh and Timuri Sháh in that place is to suppose that when the Muhammadan conqueror entered Káfiristán from this direction he made a temporary sojourn at the spots marked; in which case, being only of a temporary nature, they ought not to be allowed to remain on the map, especially as it is hardly possible they can be marked anywhere near the true positions of the places they are intended to indicate. On Wood's map there is a ray drawn to Timuri Sháh peak, but the distance of the peak is not hinted at, which is most unfortunate, for it would have been a geographical item of great importance. The "Timuri Sháh" village of the maps falls almost exactly on this ray of Wood's, and it is not unlikely that it has been inserted by a mistake instead of a peak.

The old map has Kamto, a division of Káfristán, shown just under the Hindú Kush, and draining into the Pech. Now Major Biddulph, when at Chitrál, where he was met by a number of the Bashgali tribe of Káfirs, who inhabit the Kam or Bashgali Gol, ascertained that whilst "Kamto" meant simply "lower Kam," Kamoz meant "upper Kam;" and I believe that the Kamoz and Kamto at the head of the Pech are meant for the Kamoz and Kamto of the Kam or Bashgali Gol as it now appears on the map. At any rate Kamto, which means "lower" Kam, cannot be permitted to remain at the upper sources of any river; and I have therefore struck out the names from that portion of the old map, because, as I before mentioned, they were laid down when the knowledge of geography depended on such very erroneous ideas of the limits of the country. On the map accompanying this report most of the old names (many of which, as in the case of Kamto, can be proved wrong) have been omitted, and only such topography as we can be pretty well sure of has been inserted. The northern boundary of Káfristán remains as it was when Wood made his map of Badakhsan, with the Hindú Kush running almost in a straight line between the Khwak and Nuksán passes. On this ridge no point between the places named has yet been fixed by the Trigonometrical Survey, though several have been seen. Mr. G. B. Scott observed one very high peak from Sikárám on the Safed Koh, which from its description must lie either on the Hindú Kush or on the next range beyond it, in Badakhsán, but it has not been again seen from any other point. From the Gilghit stations I have seen high snow peaks to the west of the Nuksán pass without being able to fix them, and I have information of very high mountains (probably the same ones) at the head of the Bashgali Gol or Kam and on its eastern boundary. The peak on the east of the Nuksán pass is 24,611 feet; but I believe that some to the west are considerably higher. Major Carter, R.E., when carrying out his triangulation on the Kághán-Indus watershed, fixed a great many peaks in Káfristán, and though none of them were so much as 17,000 feet in altitude, yet I believe we may look for points nearly nine thousand feet higher, a little beyond the limit of Major Carter's horizon. From Trigarihi in Laghmán¹ we were confronted by a fine snow-clad range to our north, which appeared to close the Alingár valley in that direction. We were told that they were the mountains of Káfristán situated beyond Kao; and though circumstances prevented our fixing the peaks, yet we have been able to lay the watershed formed by them in an approximate position on the map. Its northward or westward continuation was hidden from us by the range which divides the Alingár from the Alishang rivers; and as we know absolutely nothing about the higher sources of the Pech and Alingár streams, no attempt has been made to join it on to the Hindú Kush. I think it probable, however, that it joins somewhere near longitude 70° 20', because the Alingár river is too great a stream to be produced, except by the waters of a very large drainage area, and is much larger, as far as I can ascertain, than the Pech river at Chagár (Chaghán) Sarai. To the west of Kham or Bashgali Gol a stream, called at its lower end the Dara Gol, has now been introduced on the map. From a Chitrál official I learned that it enters the Chitrál² river about 3 miles above Bargam or Bailám, whence it is ten days' journey to its source in the great mountains to the north, and is inhabited by Kalash Káfirs. By a Gilghit Rájá, who knows a great deal of the geography of the country round Chitrál as far as Zebák in the Oxus valley, I was told that from the Ahmad Dewána pass above Sanglech one road went off to the south-west and one to the south-east, and that the former led by a large valley to Bargam or Bailám, and I have therefore entered it in the map. The road over the Ahmad Dewán pass, which leads to this Dara Gol, was said to be difficult and covered with perpetual snow, with the village of Veran at its foot. Now on a map of Dárdistán, made from native information by Dr. Leitner, there is a *tract* here marked *vairan*, or "desolated;" and it appears to me not improbable that this Persian word has been used instead of the name of the Káfir village.

M—S— when at Faizábád met certain men carrying raw hides, who told him that they had obtained them from Sanglech, above which was a difficult and high pass used by the people of their valley in trafficking with the Káfirs on the other side, in crossing which at one place a pole had to be climbed in order to surmount a scarp. They informed him that the Káfir inhabitants of the two valleys accessible from this same pass had friendly intercourse with the Sanglech people. This would seem to shew that no other pass near that neighbourhood is easy, or it would be used by the Faizábád people in preference to the roundabout way *viâ* Sanglech. Major Raverty's native geographer, however, states that the route over the Hindú Kush up the valley is very easy.

Considering the great height of the mountains south of Sanglech and the lapis-lazuli mines, I should think the existence of an easy pass anywhere in that neighbourhood exceedingly improbable. Besides, had there been a low and practicable road between the Oxus and the Indus over the intervening range, it is not likely that the exigencies of commerce or the demands of war would have allowed it to remain closed for all time by a nation of badly armed savages; and the Káfirs, with an easy route leading into their country from the side of the Oxus, would long ago have been conquered. They owe their independence to the fact that they have behind them an almost impassable barrier, which has never, so far as we know, been crossed by an army.

¹ Or Langán, the grave of Lamech.

² Called at its upper end the Yárkhun or Káshkár river, and lower down the Chitrál or Kunar river. Any of these names are correct if intelligently applied. Major Raverty wishes it to be called the Pelpi Sang at some parts of its course. If known by this name at all, it is only to a very few, and to none of the people who are familiar with the country, with whom I have had many conversations on the geography of Chitrál. Major Biddulph, who should be the best authority, does not ever mention Pelpi Sang. This name is given on one of our explorers' maps as a point on the Hindú Kush to the south of Sad-Istrágh on the Oxus.

RUSTAK, a sub-division of Badakhshán.

Rusták is a most flourishing and fruitful tract, which extends from the bridge at Atanjálab on the Kokoha river towards the south to a spot on the left bank of the Panjah (Upper Oxus) in the north, about two or four miles east of Samtí, where a range of high hills abuts into the waters of that river, and, forming a great cliff there, stops the road along its left bank. This range extends to the southward and terminates very near the low but difficult pass of Kizil Dara (red valley). It divides Rusták proper from Safed Sang, Pasákoh, and Dáung. The open country of Kataghan is situated to the south-west, and the Oxus river forms its northern and western boundaries; but in this direction, and towards Kataghan also, we have not sufficient information to guide us as to the exact limits of the mirship.

The climate of Rusták is temperate, and verges towards cold on the eastern feeders of the river of Rusták, while in the direction of Samtí and the Chayáb (Cháh-áb) the summer is rather hot. Snow falls even in the lower parts of the country, but does not remain on the ground, but the higher eastern tracts are covered with it for several months.

The mountain chain, which runs to the east of Chayáb, is rocky, grass land only existing on the upper slopes. The town of Rusták is pleasantly situated, and has much garden land about it. In every part of the country fruit is plentiful; apples and pears thrive in the higher valleys, and below, towards the Oxus, water-melons and the productions of hot climates flourish. The crops are likewise those of both cold and warm climates. The supply of snow water is scanty, and droughts are not unfrequent, at which times the neighbouring State of Koláb is called on for grain. The chinar-tree of Kashmir here thrives and attains to a great size, but, except cultivated fruit-trees and poplars, there is no other shade-giving tree.

Rusták is the residence of the Chief, Mír Muhammad Umar Khán, who lives in an embrasured fort with a deep and broad ditch, "like the one at Amritsar," as M—S— says. There is a large bazar of two hundred shops in two streets. Markets are held on Mondays and Fridays, when there is a considerable gathering of merchants and cattle vendors. There are three large *saráis* for the accommodation of merchants, and altogether the place seems of some importance as a commercial centre. The town contains about 2,000 houses. All the buildings are of mud.

Next in importance is the town of Chayáb (Cháh-áb), which has about 1,000 houses and a bazar. The mountains are about 1½ miles away to the east; to the north and west the country is open and undulating, becoming more flat as the Oxus is approached. Cultivation is here dependent either on the rainfall or on the water obtained from wells, and in this it is peculiar, for nearly the whole of Badakhshán is irrigated by the snow water of the mountains. The name of the place is a corruption of *Cháh-áb*, or "well-water."

The soil, as in the surrounding regions, is red. The season of rain is in autumn and spring, and showers seldom fall in summer. In winter snow falls, but does not remain on the ground.

The other chief towns of the mirship of Rusták are Sar-i-Rusták, Kizil Kila, Bálioh, and Takhnábád.

Rusták has now been absorbed into Afghánistán, and the government of the country is

* Anjir, a valley, comes from the right between Chayáb and Samtí, on the road to Pasákú.

carried on by Afghán officers. The late ruler, who is still the nominal Chief, had under his immediate control 347 villages with 7,096 houses or families, which can turn out 5,600 fighting men. Chayáb*, which was under the brother of the Mír of Rusták, has 223 villages with 4,866 houses, and can furnish 3,400 fighting men.

There is a third division of Rusták, which comprises the more hilly tracts of Pasákúh, Shahr-i-Buzurg, and Dáung, which are or were governed by Muhammad Rahím Khán. Though probably of greater extent than either of the other divisions of Badakhshán, the population is more sparse, and has only 297 villages with 3,940 houses, and can produce 1,900 fighting men when called on by the Chief. Taking five persons to a house, Rusták has a population of 85,000, the available army being 10,000 men.

It now remains to describe the chief communications of the country. Owing to the absence of very high mountains, the roads as a rule are open throughout the year. Snow lies in winter on the Shahr-i-Buzurg passes, but they can generally be crossed.

From Atanjálab, 30 miles out of Faizábád, after crossing the bridge, the chief and almost only obstacle met with between that place and the ford at Samtí on the Oxus is the Kizil Dara (red valley) pass. The valley is so narrow in some places that loads must be removed from the horses before they can get through. There are no rocks, but the sides of the ravine are of hard clay. Water has to be waded through, and then near the end of the valley (which is but a short one) a very stiff ascent of about a mile has to be made. Melting snow or rain makes the face of the slopes so slippery that many horses are lost at this spot. The top of the ridge is flat for a short distance, and then, after a few ups and downs, Dasht Chinár (the plain of chinar-trees) is reached.

The waters, so far, come from the right and make their way to Pul-i Begam on the Koocha; but beyond this, as far as Takhnábád, the waters coming from the Pasákúh and Dáung hills on the east, having united just below Takhnábád, flow away to the north-west, and are said to join the Oxus at or near Yán Kila. The road from Rusták is easy the whole way to Samtí, near which, on the high precipitous bank of the Oxus, there is a *topkhána* or guard-tower. Tolls are levied on goods and cattle crossing over the river at the ferry.

† The people of the Upper Oxus States frequently change á into e, using *Sheh* for Sháh, *Chek* for Cháh, *Yesh* for Yásh, &c.

From Sar-i-Rusták a path leads to the right up the Pusht Bahár Dara stream, above which there is a pass over the range to Shahr-i-Buzurg on the other side.

People going from Chayáb to Pasákúh have to cross the northern continuation of the Dáúng and Pasákúh range.

Shahr-i-Buzurg is said to be reached from Faizábád in three days, but its position and that of Pasákúh and Dáúng also are quite unknown. They are probably to the south of the range which runs along the left bank of the streams which drain Rágh.

It is a pity that M—S— and the "Havildar" also, who preceded him, have learnt so little of the abovementioned tracts. They are much secluded, and being situated off any of the chief routes that traverse the Upper Oxus States, are seldom visited by natives of other countries.

The inhabitants of Rusták are all Tájiks, and talk the Persian language. Much Bokhárian silk is worn by the upper classes, and cotton clothes by the rest. Cotton goods are brought partly from Peshawar and partly from Russian markets. Arms and all iron articles are made at home. Tea, paper, indigo, and velvet are obtained from India by way of Kabul, and also through Bajáur, Swát, and Chitrál. The Bajáur merchants, who are the chief traders, use the Chitrál road, and take back with them through Kabul horses, which they exchange for their goods.

Rusták may perhaps be considered the most pleasant part of all Badakhshán. The general aspect of the country must certainly be pleasing, but not beautiful. There is generally a want of mountain streams, so numerous in other parts, and the hills are bare. The country is subject to famines, and then food-grains are brought from the neighbouring State of Koláb, which, being largely irrigated from springs, never or seldom suffers from drought. The last great famine, which to such an extent desolated Kashmir, spread as far as Rusták; and though, owing to the abundance prevailing in Koláb, there was no loss of life, yet there was great suffering. The country has now become almost an integral part of Afghánistán, and there seems no hope that the people will ever again escape from the unjust and tyrannical rule of the Afghán governors.

BARTANG (*part of Shíghnan*).

This valley, as the name implies, is remarkably narrow in places, and M—S— describes the dangers of the road along the banks of the Bartang or Murghábi river. He gave a graphic description of the circumstances attending the loss of one of his companions as he was returning from the exploration of the valley. The party of five were crossing the river near the village of Shoohand on a raft, which was propelled by men with inflated skins strapped on to their chests swimming along side, when, from the strength of the current, they came into violent contact with a large boulder and were nearly overturned. M—S—'s companion was knocked off, and tried to save himself by grasping the raft, but only managed to seize a bundle, which he pulled into the water. He then made a desperate effort to get hold of a rock, but it was so smooth and waterworn that he was washed off; he was then carried down the stream, and his cries for help were heard fainter and fainter above the noise of the torrent as he was borne away. But the dangers encountered by M—S— in ascending this valley were not only those of flood. He had to climb along the face of a scarp with only the narrowest possible ledge for his feet and an insecure and rude hand-rail of wood to grasp; high cliffs reared themselves up overhead, and the black chasm of the Bartang, with its raging waters below, seemed ready to engulf him should he in the slightest degree lose his presence of mind.

The pathway, if such it could be called, was carried along a fault in the rock at an immense height above the river below, which, rushing along amidst huge boulders, filled the air with its noise. The precipice which overhung the black abyss was in places covered with a coating of ice, and icicles hung from every point; an oozy spring, freezing as it came into the cold air, had formed rounded bulging masses of ice, which extended over the pathway. The party cut holes in it, and roughened the surface as much as possible, and, crawling on hands and knees, traversed its slippery length and managed somehow to make their way across this dreadful place without loss. Midway the ice was so smooth and glassy, and the track so narrow, that it seemed as if the slightest breath would cause them to slip over the edge into space.

It is the recurrence of such natural obstacles as are here described that allowed the inhabitants of this valley to maintain their independence until a few years ago. Assailed from the direction of Kilá Wámar, a few men could keep an army in check, but Yusuf Alí Khán, the Chief of Shíghnán, having secured the safe conduct of his army during their passage up the neighbouring valley of Shochán and Ghund, took his forces round by that way, and, crossing over the dividing range between that valley and Bartang near Sarez, fell upon the Bartangís in rear and conquered them with ease, and this tract has become a permanent appendage to his territories.

The rugged character of the valley in no way alters until passing Sonáb Táshkurghan (the stone fort), up to which place the cultivation is confined to a series of disconnected narrow strips of ground backed by high precipitous cliffs; but above that place the valley opens out, and the mountains assume softer and more rounded forms; grassy slopes become frequent and the higher lands towards Sarez become more and more Pámír like. The Sarez Pámír commences some miles to the west of the village of that name, and runs a few miles to the east of it with an average breadth of $1\frac{1}{2}$ or two miles. Beyond Sarez¹ there is an easy pass,

¹ "Sar-vez," literally a watershed.

which would appear to lead to a second Pámír of the same name, which the Surveyors of the Russian expedition under M. Severzof in 1878 have placed 30 miles to the south-east of the Sarez pass on both banks of the Aksu river.

At Táshkurghan the Pasár Dara comes in from the north with a body of water greater than that of the Sarez branch. Through the gap in the mountains at the mouth of the Pasár Dara, M— S— obtained a fine view of the Alái snowy chain. It is into this branch that the stream which flows past the south of Kara Kul towards the west has now been conducted on the map accompanying this report. The map accompanying M. Severzof's sketch has a note that this stream, which he calls the Muksül, flows through the Kudara lake into the Oxus, but there is no indication of the position of this lake, nor from the direction of the Bartang did M— S— obtain any information as to its existence. He, however, came away from Sarez in great ignorance of the geography of the country beyond the Sarez pass, and to the north of the mouth of the Pasár Dara (named on Major Wilson's map the Poliz), and partly for this reason that there is little communication kept up between the Aryan population of the Oxus and the nomadic Turks of the northern Pámirs. Kudara lake has therefore been marked on the map near the Kara Kul with a note of interrogation opposite to it.

M— S— did not actually visit the Sarez pass, but was informed that it was situated four to five miles east of the village. The stream there was only sufficient to turn one or two mills, and was too small to allow a supposition that any feeders to the Bartang valley enter it to the eastward of the village of Sarez.

The name of Murghábí river, adopted on the old maps for the Bartang, was unknown to M— S—, but it is mentioned by the "Havildar," who visited Kila Wámarsome years previously. The name arose from the ignorance of the people who live on the Bartang as to the course of that river, for they supposed that it flowed through the lake Kara Kul, which of late years has been proved to be a mistake. The Kol-i-Murghábí, *i.e.* lake of the waterfowl, by which the Kara Kul, or black lake, was known until recently, is a loose one, and bears no significance when it is understood that all the rivers which form the Panjah or Upper Oxus rise in lakes which are invariably covered with waterfowl in the summer season. The name should therefore be allowed to disappear from the maps in future.

The Russian surveyors state that the Aksú flows westward into the Bartang river; but this is owing to an erroneous idea of the geography of the valley beyond the point visited by them, and to the probable ignorance of their Turki informants. The survey of M— S— has proved conclusively that the only important addition which its waters receive is from the Pasár (or Poliz) Dara, and to this stream the Muksül has now been joined on the map.

The late Russian and English expeditions to the Pámír country have removed from our minds the erroneous ideas we formerly entertained of the region called by the Shighnis and others Bam-i-Dunya or Pámír; but it cannot be too often pointed out that Pámír, instead of being a table-land, which for a long while it was supposed to be, is exactly the reverse of a plateau, and is a valley or series of valleys, divided sometimes by high, craggy mountains, and very often by low ridges of soft and rounded outlines, which gradually merge into the flat land at their bases. There is this difference between the Pámirs described by the Russians and by our own travellers and explorers. The former describe them as earthy and marly tracts, as a general rule bare, but supporting a certain amount of grass. On the other hand, the native accounts we receive of the more southerly Pámirs inform us of the continuous sheets of waving grass which clothe them from end to end. The British officers who have traversed the Pámirs did so either in the depth of winter or in spring, and cannot give an exact opinion on this point, and I should feel inclined to accept the statements of the natives as being exaggerated. The Great and Little Pámirs, of which our officers have obtained more information than of any others, are somewhat to the southward of those visited by the Russian expeditions, and the small difference of latitude may considerably affect the vegetation; and on this point I would beg to bring a very strong piece of evidence derived from observations in Gilghit, where the parallel of latitude marking the northern limit of pines is drawn hard and sharp across the country, as with a straight-edged ruler at 36° 15'. To within a mile or two of this line these trees flourish; but to the north of it I believe there is not a single pine over a region extending east and west over nearly 200 miles of country, and perhaps much more, and this in a tract where the circumstances of soil, elevation, and rainfall are apparently almost absolutely the same. It is therefore possible that the much-vaunted grazing land of the southern Pámirs may bear a considerably better crop of grass than the Khargoshi and Sarez Pámirs to the north.

In the whole length of the Bartang valley M— S— informs us that there is not a tree of any kind, neither on the grassy tracts nor on the slopes of the mountains, nor even on the cultivated terraces which surround the villages at the lower course of the river. The cultivation of barley cannot be carried on above the village of Sarez, and its elevation may therefore be set down at between 10 and 11 thousand feet; but in these mountain regions the snowfall fixes the limit of cultivation to a great extent, and of such statistics we are not well informed. In the lower branch of the Oxus 11,000 feet is apparently the highest altitude of cultivation. In the Panjsher valley, north of Kabul, Wood remarks that it is about the same. In Gilghit it is a little less, and in Kashmir proper it does not extend higher than 9,000; but Mr. Drew, in his work on Kashmir,* mentions that he found loose-grained barley at the enormous altitude of 15,000 in Ladak, with wheat growing well at 11,500 and even cultivated up to 12,800 feet. On the Sarez Pámír M— S— saw a herd of *ovis poli*, which on the surrounding tracts were said to exist in great numbers in former times, but which have been greatly reduced

* Pages 245-46.

by hunters of late. M—S— is not much given to the study of natural history, and he has generally taken but little notice in his travels of the birds and beasts of the countries he has visited; but the sight of these magnificent creatures, which stand the height of a galloway, and whose horns have been known to measure 73 inches round the curve and four feet from tip to tip, could not fail to attract his attention. The extent of country over which these great sheep wander has not yet been ascertained. They are found as far south as the Shimshal pass, and perhaps beyond; but we have only the most unreliable and vague knowledge of the country in that direction. These animals are said by M—S— to be found on the Pámirs of Shiva, in the Shákh Dara, in the Pámirs at the head of the Shochán, and on the Sarhad branch of the Oxus. How far east and north they extend is not known. The Shimshal Pámir is the only spot in the Indus basin where we know for certain that they exist.

Besides *ovis poli* M—S— mentions wild horses and wild yáks, which are found at the head of the Bartang, and he gives descriptions of other extraordinary beasts that I am not able to recognize.

The people of Bartang are Shighnis and talk the Shighní language; they are all Shias, and murids or disciples of Aghá Khán of Bombay. They have the reputation of being a warlike race, and are fond of sport. Towards the head of the valley they wear woollen clothes similar to the dress of the Dáreds, and use *pugris* instead of the Dárd “khai” or cap. Above Táshkurghan the people converse both in their own as well as the Turki language; lower down, the Turki is replaced by Persian.

The account they give of themselves is that they were driven out of Roshán by the Kataghanis, and then, travelling *viâ* Badakhshán, found refuge in the Bartang valley, in which they have remained ever since.

The Chief of Barpanjah is often at feud with the Turks, who occupy the Pasár Dara, the northern and largest branch of the Bartang river, and he sometimes collects the men of Shochán, Ghund, and Bartang and raids the nomads on a large scale. No Shighní is on this account allowed to enter the Pasár valley, and the road from Kila Wámar to Kokand is therefore round by Sarez, and the pass beyond it is said to be a journey of ten days; but the ideas of M—S— of the geography between the two places is hazy in the extreme. The people told him that in going from Sarez to Káshghar the road at about one-third of the way leads past a great lake covered with innumerable waterfowl. With our present knowledge of this country it is difficult to understand what lake can be meant, and M—S— was unable to obtain any clue to the geography of the region to the northward.

The mountains which enclose the narrow valley of Bartang below Táshkurghan are apparently of no great height. In summer snow lies only in sheltered places, on the shady side of them. This is partly due to the moderate snowfall and partly to the high “Bad-i-Pámir,” or wind of the Pámir, which was noticed by Wood as being so prevalent in the Sarhad valley. It rages through the country in winter and sweeps everything before it, and blows the snow into drifts in the side valleys. M—S— saw no glaciers in Bartang, but on the Koh-i-Yádufi, above Wámar fort, on the road to Yáz Ghulám, where the path has to cross the watershed of the Bartang and Yáz Ghulám streams, the track leads round the foot of one high up above the Panjah river.

Gold is washed in the bed of the Bartang at Yams; the Chief of the country takes 80 tolas from them as his share. There is also a copper mine about half way between the mouth of the Bartang and Kila Wámar, but it has not been worked for many years.

Bartang has 14 villages with 300 houses and a population of 1,500, and can furnish some 300 men in time of war. 30 men always remain at Táshkurghan to guard against the attacks of the Kirghiz.

KHAK OR SHAKH DARAS AND SHOCHAN-O-GHUND.

M—S— having obtained permission to proceed up the Shákh or Khák (earthy) valley for the benefit of his health, started from Khárnk village about $1\frac{1}{4}$ miles off the Panjah, just below the spot where the Khák and Shochán and Ghund rivers join. A short distance below the junction the united waters flow through a narrow defile, the south bank rising precipitously to an immense height above the stream, where a tower or *darband* is built to guard the entrance.

The people of the Khák and Shochán valleys were quite independent till the reign of Sheh (Sháh) Abdul Ráhim Khán, the father of the present Chief of Shighnán, who, in order to attack them, was obliged to take his troops round by Ghárán on the Panjah, being quite unable to force the passage of the mouth of the Shákh Dara. The attack was successful, and in the fighting which ensued the ruler of Khák Dara and most of his relatives were killed. Two small boys, however, escaped, and one of them, having passed many years in exile, was just at the time of the visit of M—S— returning to the land of his fathers with the permission of the Sháh of Shighnán. This was convenient to the Pir, who at once became a hanger on, and was thereby enabled to explore the country at his leisure.

The valley as far as Kila Raoh or Raj is locked in by high bare precipitous mountains, which are snow-capped. The craggy slopes have neither grass nor trees of any sort, and the vegetation is confined strictly to the cultivated places, which are not of any great extent. The land is fruitful, and supports rather a large population, considering its restricted area. Here and there, along the mountains which form the right wall of the valley, there are patches of soil, and some few earthy slopes that have grass, but there are none on the other side.

Above Kila Raj the valley opens out and the hills recede somewhat and become more earthy, until the appearance of the country becomes less forbidding, and grassy slopes almost entirely take the place of the barren crags which formed the sides of the valley lower down.

The mountains on the southern side of the valley give rise to glaciers, which at several points shew themselves in the lateral ravines. Wood was much struck with the appearance of this range as seen from near Ishkâsham, and in his work on the exploration of the Oxus he hints that it is covered for thousands of feet with perpetual snow. In one place above lower Joshangáz a glacier abuts on to the road, but others which may have existed in the side valleys were not noticed by M—S—.

From Upper Joshangáz a path strikes off up the mountain side, and by it in fine weather Kila Panjah in Wakhán is said to be reached in one day.¹ Up the main valley itself, which, as far as could be seen by M—S— was almost level, there is a track passable for horsemen, which leads by the Joshangáz pass to Major Trotter's "Ab-i-Matz."

A third pass leads from Jalu over Wood's "Shâkh Dara mountains" to Namadgut on the Panjah opposite Ishtrâgh; the time occupied by a footman being about two days. At Upper Joshangáz, where the true Pâmír commences, there are still the almost obliterated traces of former cultivation, but above this place they cease. The river bed here was yards broad; but as winter still prevailed at this altitude, there was hardly any flow of water. M—S—, at no time a good judge of the approximate capacity of a stream, was here quite at fault, and cannot estimate in the least how much country it may have drained before reaching Joshangáz. He was informed that it rose in the Joshangáz pass, which is about 10 hours' ride from the most easterly point reached by him.

Unfortunately, the survey by M—S— of the Shâkh Dara is the least reliable of all his work. There is no check to his distances, which have been obtained from pacing at a time when he was suffering from severe illness; and though the general course of the valley is correct, yet there is a doubt as to its true length.

The map made by Major Trotter, C.B., from information obtained by one of his explorers, gives the Shâkh Dara a wrong course. He has also assigned a wrong position to the Joshangáz pass, which has now been placed to the west of a peak fixed by the last Russian expedition to the Pâmír. Major Trotter places the Sâsik or Tuzkul lake near the head of the Shâkh Dara, and for want of better information it has now been made to drain into that stream.

It has been stated that the Shochán-o-Ghund river joins the Khák Dara just above Khârak. It is much to be regretted that M—S— could not survey it, because it now turns out to be the most important branch of the Oxus; and if the evidence we have regarding its course can be relied on, by far the largest, for the map accompanying these notes shows it as the continuation of the Aksú, which, rising in the Oikul lake, flows 40 miles towards the north-east to Aktâsh, then, turning slightly to the west of north and receiving from its left the waters of the Ishligh stream, makes its way round to the west and flows into the Ghund river, which lower down, under the name of the Shochán, joins the Khák or Shâkh Dara near Khârak.

A distance of about 60 miles of the upper course of the Aksú was determined by Major Trotter when he accompanied Colonel Gordon's party to the Pâmír in 1873-74. Then, for 40 miles, its course is unknown, after which the expedition under Severzow traced it for 20 miles flowing in a westerly direction through the Sarez Pâmír. From the point where that gentleman lost sight of the river we have no information regarding it; but as its waters must flow to some lower point, it has been made to join the Shochán-o-Ghund river, which is apparently the only possible outlet left for it into the Panjah or Upper Oxus. Severzow's information² regarding the Bartang was erroneous, and he states that the Aksú enters that river, but the exploration by M—S— now proves that this is not the case. The objections which may be urged as to the disposal of the Aksú in this manner should be stated, so that others may form some idea whether this geographical problem has been solved in a satisfactory manner or not. They are as follow:—M—S—, when standing at the confluence of the Shochán and Shâkh Dara, judged the two streams to have an equal volume of water. At Khârak he waded through the united stream, which was less than knee-deep and only 40 yards broad. Now the ratio of the drainage area of the Khák and Shochán streams must be as 1 to 4 or 5, as represented on the map. This is the first difficulty we meet with in emptying the Aksú into the Shochán.

The Panjah, above its junction with the combined Shochán and Khák, is said by M—S— to have six or seven times the amount of water of the latter at Khârak, and is fordable with great difficulty, and this would seem to shew that the drainage area of the former river is much the greater of the two, whereas the map shews the reverse.

Abdul Sabbán, who explored part of the Oxus, confirms the statement of M—S— as to the size of the Oxus or Panjah above its confluence with the Shochán. He says that it is 200 yards broad and 3½ feet deep, and that the latter is only about two-thirds the size of the Panjah. These two independent estimates of the relative sizes of the Panjah and the combined Aksú, Shochán, and Khák rivers form the second objection.

M—S— states the volume of the Bartang to be about one-fourth or one fifth the volume of the Oxus or Panjah, where the two rivers meet; but Abdul Sabbán (who, however, only

¹ The track skirting along the banks of a fair-sized stream enters the Panjah valley about a couple of miles to the east of the fort of that name.

² Obtained from the natives of the Pâmír.

saw the mouth of the former) informs us that the former is the greater stream of the two. Major Trotter, when he transcribed Abdul Sabhán's notes, was under the impression that the Aksú and Bartang were one, and his explorer's estimation of the size of the supposed Akáú tended to confirm Major Trotter in his belief, if, indeed, he was not the first to suggest that idea to him. These two widely discrepant estimates of the relative size of the Ilámún or Panjah, and the Bartang, which in the one case make the former the greater of the two, and in the other ascribe to the Bartang only one-fifth or one-fourth of the water of the Panjah, enable us more easily to dispose of the waters of the Aksú without reference to the statements of the native explorers.

M—S—, who surveyed both the Bartang and the Shochán and Khák rivers, saw them under very different circumstances—the former when in flood, and the latter when its sources were still ice-bound. So his estimation of the relative size of the two, where they enter the Oxus, cannot be of much value.

I have gauged the capacity of M—S— for estimating the relative size of rivers which he has crossed. When asked to compare the volume of the Panjah at or near the fort of that name in Wakhán with some other river that I might be acquainted with, he answered that it was equal to the Kabul river at Daka. Now the drainage area of the latter is very many times greater than that of the two combined branches of the Oxus at Panjah in Wakhan. I only notice this, so that we may not place too much reliance on his estimation of the volume of rivers generally.

But M—S— is not the only one who finds a difficulty in this. I can answer for myself that when the nature of two river beds greatly varies, or where the gradient of one is much greater than that of the other, I find it next to impossible to form a fair guess at their relative sizes. I have several times pitched my tent on the bank of the Gilghit river, at a place called Bup Singh's Phari. Here the river has a long straight run over a place where there is a considerable slope, and the waters tear along without being much broken, and fill the air with a deep thundering sound, caused by the crashing together of the ponderous water worn boulders underneath, which at the time of flood are ever on the move down stream. This unimportant river at the place named looks to me quite as large as the Indus at Sai after the Gilghit river has joined it. No doubt the deep sound excites the imagination and prevents a calm estimate from being arrived at. Again, the Kabul river, after passing through Laghmán, makes its sluggish way through the gorge of Deronta with a surface so calm and a breadth so narrow that it does not seem one-tenth the size of the same river, which lower down opens out into a series of broad and noisy branches, all of which are difficult to ford even on horse back.

The statement we have regarding the capacity of the Bartang, the Shochán, and the Khák valleys, and even of the Panjah itself, are all so contradictory that we must neglect them in laying down the course of the Aksú after it was lost sight of by the Russian explorers. To the westward under this name it is never heard of again, and after an interval of 190 miles we are forced to make it enter the Shochán, notwithstanding that M—S— crossed it after the addition of the Khák river to its volume, and then found the combined waters less than waist-deep and only 40 yards broad; one of its feeders, the Panjah branch, being about six times its size.

I have made M—S— acquainted with the difficulty we have encountered in turning the waters of the great Aksú into the little Shochán. He says that it is in our power to do what we like with rivers and mountains, and that, no doubt, we have done right; but at the same time he maintains that the Aksú is supposed by the people residing on its banks (*i.e.*, the banks of the Shochán) to flow through the Pámír towards Marghilán, and that he has no knowledge of its entering the Panjah at all.

STATISTICS OF THE KHAK, SOCHAN, AND GHUND VALLEYS.

The position of M—S— as a holy man of high family enabled him to become intimate with many people of influence at the different capitals he visited, and he turned his opportunities to good account in obtaining statistics of the population of the different countries he passed through. He gives the number of villages in Shochán as 26 with 300 houses, or, say, 1,500 souls; for Ghund, 34 villages, 400 houses, and 2,000 souls; for Shák or Khák Dara, 29 villages, 450 houses, 2,250 men. The two valleys can furnish about 700 men to the Sháh of Shighnán in time of war.

GHÁZKOL' OR KARUMBAR SAR*.

On his return from Badakhshán M—S— halted for the night at Pír Kháro (Pírkhár), just below the Baroghil pass, on the downlike slopes where the people of the Panjah valley bring their cattle to graze in the summer months.

Here he was told of an extensive body of water whence the Yárkhun river has its rise somewhere to the eastward: therefore, under the pretence of shooting in that neighbourhood and of obtaining medicinal herbs, he set out on the following morning accompanied by a guide and his own Kashmiri shikári. Leaving the beaten track over the pass on his right hand, he proceeded by a gentle ascent towards the east, following the watershed for some distance and then passing over it. He travelled along the southern slope of the mountain, its summit

1 "Ghaz," a goose in Persian or Turki; "kol" a lake.

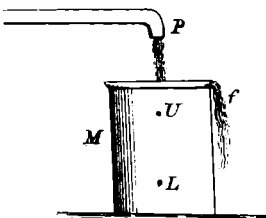
2 "Sar" in some Dard languages a lake; "bar," a valley: hence "the lake of the Karum valley."

gradually rising higher and higher on his left, with the river below a few miles off on the other side. His first halt was at a series of small *kols* or lakes, which overflow into the Yárkhun river, where he found some huts of Wakhán graziers.

His next day's journey was continued along the grassy slope of the mountains by a fairly good path, which kept at first pretty well at the same level, presently descending into the bed of the Yárkhun river. Marching up the right bank of this stream for some miles, he reached another *yel* or collection of huts used by graziers and shepherds in the summer, where he remained for the night. On the third day, after travelling some miles, he arrived at the western or Muchsta end of the lake Gházkol, a great body of calm blue water, surrounded on all sides by vast mountains, which, rising up from its very shores, extended for miles to the eastward. The visit was made during the first week in June, and at that time snow lay over the whole landscape, no spot whatever being free of it. M—S— was informed that it took a man ten hours' steady walking to reach the further end, where the Hunza mountains rise up like a wall to a height of some 6,000 or more feet above its waters. Some distance down the northern shore the further progress of M—S— was stopped by a glacier which, originating in a high mountain on the left, protruded into the water, and from this point he obtained a distant view of a great fissure or cleft, situated five or six miles off in the opposite or southern shore, whence the lake is supposed to have an exit into the Ishkámán or Kurambar valley.

He was subsequently told, when at Yásín, that this cleft is full of glacier ice, and that the waters make their way through the opening into the Ishkámán valley by a sub-glacial channel "with a noise and a roar like the firing of cannon." The late Mr. Hayward, who was the first to bring to notice this existence of the Ishkámán Sar, from information obtained in the Ishkámán valley itself, has marked on his map—"Mouth closed by a glacier," which confirms the account by M—S—. The Yásínis declared that no human being could reach this lake by that valley, partly because men's hearts failed them for fear when they heard the dreadful noise of the waters rushing under the glacier, and partly because the ice itself blocked up the way. As to the question of there being a double outlet from Gházkol—one into the Yárkhun and the other into the Ishkámán river—I think the point is settled beyond doubt, it being known to many of people in the Yásín country, who have by personal observation assured themselves of the fact. Whether any other instances of a double exit to a lake exist, I know not; but we have the evidence of Mr. Drew that such a thing is just possible. On page 351 of his work on Kashmir, in describing the Lingzhibhang plains, which he supposes have once formed the bed of a lake, he gives it as his opinion that the waters sometimes flowed over one, and sometimes over a second dam, and "it is just possible that at some period the waters flowed simultaneously both ways." But such a thing is improbable, and could not have continued for any length of time. One channel must wear away more quickly than the other, and then the one that wore away more slowly would fall gradually into disuse. In the case when a lake has two open outlets, the above opinion is doubtless a sound one; but it does not apply to Gházkol and its two mouths, one of which is open and the other sometimes perhaps stopped up altogether by the ever-moving glacier ice from above, and sometimes, when the motion of the ice is slower, allowing the water to escape that way. In fact it appears that the Yárkhun mouth acts as a safety weir, over which there may be a greater or less flow of water, as the ice of the glacier at the Ishkámán mouth encroaches or recedes in the cleft at the entrance to that valley. That there is an exit for the water towards the Ishkámán valley we have the name of the lake itself, which is called Kurambar² Sar—the evidence of many people in that valley—the testimony of a trustworthy traveller like Hayward—and the account of M—S—, who, though he was too far off to notice the dam of ice, saw the fissure or cleft plainly. The Yárkhun river was followed by M—S— from the lake to a point not far distant from the bridge below the Baroghil pass, and the flow of the water in that direction is beyond dispute. At the head of the river near the western mouth of the lake the stream is about 12 yards broad and has a gentle flow, but so deep that the bottom could not be seen. Lower down it is 20 yards broad and waist-deep, with a good flow and unfordable.

The snow lay over the ground for 2 miles below the lake in the Yárkhun valley, and no kind of vegetation except grass was found for some miles beyond, so I should put down the elevation of the lake somewhere near 14 or 15 thousand feet. Gházkol must be a lake worth visiting, shut in as it is on all sides by great mountains, which rise up immediately from its very shores; and in this respect it seems to differ much from the lakes on the Pámírs at the head of the northern and southern branches of the Oxus, which have been visited by several Europeans, and described to us by the late Captain John Wood and others, who state that the country round them is open and



¹ Plurality of discharges are by no means difficult to illustrate. Take a tin mug (M); perforate it at L and U, and fill it with water nearly; now feed M with a discharge P. So long as $P = U + L$, the water level in M will remain constant. If $P > U + L$, there will be overflow, as f , in addition to U and L, which may be supposed subterraneous; but there cannot be two steady overflows as f , unless in floods only; nor can overflows be equal for any great length of time. A mere rill through L (or U) may be fed on its way and assume large proportions, which would be ascribed in ignorance to the source L².

² The Ishkámán valley is also known as the Kurambar. "Bar" signifies a valley.

undulating with high mountains at a considerable distance from their shores. The colour of Gházkol or Ishkámán Sar is said by M—S— to be of a deep greenish blue, "the blue of the great deep spring of Vernág in Kashmir," while the water near the margin was coloured white by the mud brought down from the mountains by small streams.

This lake seems quite off the mountain tracks used either by Wakbis or people from Yásin. Beyond the range to the east end there is said to be a road which leads from Hunza to the Ishkámán valley. This is probably the Chiling route, by which the men of Hunza (the "Hunza banditti") travel from Baba Ghundi to join their cousins, the Yásinis, when making raids on Gilghit; but it is little known, and used only under the most pressing circumstances. By a difficult road along the northern shore the upper waters of the Hunza river may be reached, and M—S—'s host at Pirkharo said that he had once done the journey himself, crossing over a depression in the eastern wall of the lake at a point not visible to M—S— when standing at the western end.

The determination by M—S— of the position and approximate size of this important lake has done much to elucidate the geographical haziness which for a long time has enveloped this wild region of glaciers and great snow-clad mountains, and which Major Biddulph and I have until this time been unable to clear up; but now that the lake has been inserted on the map in its proper place, the intricate geography of the almost unknown country of Hirbar, or little Gujhal, may be more easily understood, and the map of this region, which has been constructed chiefly from native information, after correcting it according to our new lights, is likely fairly to represent the upper parts of Hunza, containing the most northerly of the Indus feeders.

The confused mass of snowy peaks and ridges, in the midst of which extends the calm blue expanse of this lake, was to some extent disentangled. When carrying out the triangulation of the country round Gilghit, and several of the most prominent points to its southward, averaging 21 or 22 thousand feet, have been accurately fixed, but the range to its north was not seen. The snowy chain to the east, which separates Gházkol from Hunza, was observed from several stations, and the group, taken as a whole, fairly fixed; but owing to the great similarity of all the higher points, and to a continuance of cloudy weather, which interfered with an uninterrupted view of the whole, the position assigned to them on the map is approximate only. The mountains of Yásin are extremely rough and jagged in outline, and generally present features and marks by which they may be recognized from more points than one; but with the peaks on the watershed of the Oxus and Indus in this neighbourhood it is different. They are all of remarkably smooth and rounded outline, and each is so much like its neighbour that it requires a clear sight of them to assure their individual identification from different points of view. The height of these round-topped, snow-clad peaks cannot be less than from 20 to 22 thousand feet, and perhaps more. One of the most interesting geographical problems in a small way would be the elucidation of the course of the Ishkámán river after its issue from the lake. Major Biddulph ascended the Ishkámán valley from Gaukúch some years ago, and made a sketch of the lower course of the river, and only stopped when he found he could proceed no farther on account of glaciers, which, issuing from the side valleys, lay right across the main stream and completely blocked the way of pedestrians. Some years previous to his visit there had been considerable movement among the glaciers, which had closed all roads that led up the valley, had caused many of the upper villages to become deserted. Major Biddulph arrived at a point perhaps half way between the Gilghit river and Gházkol, but was unable to trace the course of the Ishkámán with certainty much beyond the limit of his exploration.

From the most north-westerly of the Gilghit trigonometrical stations I obtained a most magnificent view of the ranges drained by the Ishkámán river, and made some attempt to delineate the chief arteries of the surrounding country, but the wilderness of peaks was so confused that more than a sketch of the topography of the adjacent slopes could not be made. No pen can convey any adequate conception of the landscape from the point where I was stationed. Deep below two glaciers took their rise, one flowing east and the other west, from a watershed where huge splinters of naked rock were thrust up from beneath the ice. Beyond were sharp angular needles of black rock appearing out of fields of perpetual snow, leaning about at every angle in the most reckless and frightful disorder, and yet in some kind of arrangement of their own that grouped them together in a manner most inconceivably wild and yet in artistic lines and chains that I cannot describe. Backing these extended an array of every possible kind of snowy peak rising out of endless glaciers. The two most distant mountains, which peered up from behind a depression, were those which close the eastern end of the Gházkol lake; and it is through this chaos of needles and ice fields between the Karumbar outlet and the point where Major Biddulph was forced to give up his survey that the Ishkámán river has yet to be traced.¹

The great Indus flood of 1858, which made that river rise 90 feet at Attock, and which caused the waters of the Kabul river to flow back to such an extent as to flood the cantonments of Nowshera in the Punjab, was let loose from one of the side valleys of this very Ishkámán river. M—S— made enquiries about it, and ascertained that the dammed up lake was not formed in Gházkol itself, as stated by Mr. Drew on page 418 of his work on Kashmir, but in one of the minor feeders. The Gházkol, having two outlets, can never be the origin of any great or sudden flood, such as the one of which Mr. Drew gives

¹ Several of the peaks are over 25,000 feet.

so faithful an account. That flood, disastrous and overwhelming as it was, seems to have been controlled and kept within some sort of bounds by the narrow gorge below Gaukúch, where the Gilghit river flows deep and silently between two high cliffs, through which the water rushed away far more slowly than it otherwise would have done. Above this gorge both the Gilghit and the Ishkámán river beds are greatly widened by the force of this and other floods, and Gaukúch has lost a considerable strip of culturable land along the edge of the river, which from bank to bank is now in one place more than a mile across.

On his return from Gházkol, M—S— followed the course of the Yárkhun river for some miles, when he struck off to the south-west and arrived at the top of the Darkoth pass by the second track, which on his outward journey was noticed by him. After leaving the lake the track passes first over snow and then over grass lands, and gradually enters an oozy tract, where bushes grew on the low banks of the stream.

The only hint we have had of the existence of Gházkol as the source of the Yárkhun river is contained in Major Raverty's writings of more than 20 years ago; but as there are two lakes towards the head of the valley, there has been much confusion. The Chittiboi lake is not the source of the Yárkhun, as the author of "Notes on Afghánistán and Part of Beluchistán" supposes. The Chittiboi is a small piece of water on the road from Mastauj to the Baroghil pass, and is described by Muhammad Amír in the following words:—"Ab-i Garm or Chittiboi."—"No habitation; a hot spring and a lake at the foot of the Chittiboi pass, which is at times closed by snow, like the Khumdan (Shayok) glacier at the foot of the Kárákoram pass by avalanches from the pass (Chitrál) for two or three years continuously, after which it bursts forth in a torrent and falls into and swells the river Kuner that rises in the pass (Chitrál) and runs about a mile to the west of the lake. It is a small stream here, and is known by the name of the pass." "Note the boundary of Chitrál ends here."¹ The Mullah's route to the Chittiboi pass and lake is thus described:—"The next morning they continued up the Mastauj stream, but after a time the road strikes off to the right up a spur and rises about 2,000 feet." * * * "The path skirts on the right hand a large glacier." * * * "Near the foot of the glacier is a small lake. * * At the top of the ascent the road passes for about a mile over nearly level ground." * * * "The Mullah was subsequently told that this elevated plain was Chittiboi." * * "From the north edge of this plateau the road makes a sharp descent of about a mile, returning to the Mastauj valley." * * * "The stream is principally fed by warm springs in the neighbourhood." * * "A footpath leads down the Mastuch stream from the bridge, by using which the Chittiboi pass is avoided, but the Mullah had been warned that this path could only be used by hardy mountaineers." It is the existence of this lake, the Chittiboi, which both the above accounts state to be near the Chittiboi pass, and near the foot of a glacier, that has put Major Raverty off the scent of the Gházkol—the true source of the Yárkhun river—and this, after having so nearly traced that river to where it emerges from the blue waters which are "24 kuroh north-east inclining to north," as his native geographer says, "from this halting place," *i.e.* Chittiboi. In a footnote to page 188 of his work on Afghánistán, before alluded to, Major Raverty writes:—" * * * "And the river Káshkár, or river of the Pelpi Sang, is made to appear as rising 10 miles farther up (it really rises 20 or 30 miles farther up) in the direction of E.N.E. instead of out of the Chittiboi lake, as it undoubtedly does." I may as well state here that the name Pelpi Sang is not applied to any river in Upper Chitrál, as Major Biddulph's and my own enquiries tend to prove. But Major Raverty's geographer has quite lost himself in the geography of Káshkár Bálá, where he makes a great number of serious blunders. Notably one in the route from Chitrál to Sad Ishtrágh, where the Kut pass has been introduced, though it lies in another direction; Pelpi Sang was marked on a map of one of our explorers as being a point on the snowy range above Sad Ishtrágh, but it certainly does not give its name to the Chitrál river, the northern portion of which is known as the Yárkhun river, and, I believe, by no other name.

I must comment on one striking feature presented by the geographical descriptions translated and published by Major Raverty, and that is the very forcible manner in which the aspect of the great snowy mountains are continually brought into prominent notice by the author. He often draws attention to the wonderful appearance of the great masses of crystal or "bilaur," the glacier needles, which so often meet the traveller's view in this part of the world, and in this he differs from most natives, who pass by the mightiest works of nature without lifting up their eyes to regard them even for a moment. Our explorers have now traversed Upper Chitrál, Yásín, and the Oxus valley in many directions, and not one of them has ever given even a hint of the existence of the immense mountain chains that wall in nearly every valley between Gilghit and Badakhshán. Not one of them has mentioned the lofty Tirach Mír or any of its huge snow-clad companions. The "Havildar" gives a vivid description of his miseries when crossing the Nuksan pass, and tells how he fell about amongst the blocks of ice at its base; but there is no mention of the peak of the great mountain between 25 and 26 thousand feet high that rears up its summit almost over head, and which actually gives origin to the ice masses over which he had to scramble and to the crevasses which he had to avoid. The "Mullah," who surveyed along the Kho and Mastauj valleys, makes no mention of the great expanse of snow which covers the lofty heights of Tirach Mír, situated only a few miles distant, which, as Major Biddulph writes, "fills the entire view." The Mullah, the Havildar, Abdul Subhan, and

¹ Again in 1880 the movement of the Shayok glacier, or the moraine at its foot, gave serious cause for fear that it would dam up the river, and by forming a temporary lake behind it give rise to another destructive Indus flood; but the waters cut their way slowly over the impediment, and so did no harm.

lastly M— S—, who one after another travelled along the valley of the Oxus, made no note of the immense snow needles which rise up south of Zebák and Ishkâsham, and which many centuries previously had attracted the attention of the Chinese explorers when passing down that way. A native cannot give the slightest description of any country, however well he may be acquainted with it. Into trivial particulars he will minutely enter, and while he will tell you how at such and such a camp, which was 27 yards from the stream, there were only three mulberry trees, and one of them was broken off at the top, the great works of nature take no hold on his imagination, or if they do, the recollection of them is quickly effaced from memory. I asked M— S—, on his return from exploring some of the most interesting regions in Central Asia, to mention the most wonderful place he had met with in his travels. His answer was—"Ghár-i-Imám," a narrow cave many feet in length, into which I entered with my clothes dry; but after traversing its length, and only remaining in it for a few minutes, I emerged into daylight wet with perspiration. The cave possesses this property from the kudrat or power of the saint whose name it bears;" and this reply is a gauge to the minds of most Asiatics, which are filled with a thousand petty trifles, leaving no room for a single great idea. If you ask a native traveller to give you a general idea of any fairly pleasant country he may happen to have passed through, he will answer: "It is a good country; the water and the air are good; grain is cheap, and mulberries are abundant." Beyond this he cares for nothing.

¹ Situated on the face of a mountain of the same name near Koláb.

JOURNAL AND ITINERARY

OF THE

TRAVELS OF M—S— FROM 1878 TO 1881.

Translated from the originals of, and in consultation with, the Saiyid, by BABOOS GUNGA PERSHAD and AMBA PERSHAD, of the Computing Office, under the supervision of J. B. N. HENNESSEY, Esq., M.A., F.R.S., Deputy Superintendent, 1st grade, Survey of India.

Political.

Non-Political.

ON 1st February 1878 I received my instructions, and after a few days' delay, occupied in making preliminary arrangements and in providing myself with suitable presents for the Chiefs and people whose countries I was ordered to explore, I reached Srinagar on the 25th April.

2. A severe famine was at this time raging in Kashmir, and it was very difficult to procure food for the journey even at high prices. I applied to the Political Resident, Mr. F. Henvey, for assistance; but he expressed his inability to aid me, and advised me to go back and proceed *viâ* Peshâwar and Kabul. I could not, however, take that route, as I had been instructed to go through Gilghit, and I made my own arrangements to procure provisions as best I could.

3. At Srinagar I learnt that the road to Gures (1) was closed by snow, and I had to remain there about two months. By the 20th June I was able to proceed, and with my son and three servants left by boat for Bandpora, which place I reached on the 23rd June. Here I was told that the road to Gures was insecure, and that a few days before three merchants had been plundered and severely wounded by famine-stricken people. (2)

4. Being alarmed for my safety and that of my provisions, I therefore took a circuitous route to the left of Gures, and proceeded along the Walur lake to Watlab, a village in pargana Zainager, about 6 miles from Bandpora. At Watlab I had to make a halt in order to engage one or two men to serve as guides, as well as to protect me and my property from robbers. (2) With great difficulty, and by promising rewards, I succeeded in inducing two men to accompany me.

5. On 2nd July I proceeded towards Karnáo, a pargana, where I had a friend, Mír Umar Sháh, tahsildár of Karnáo, through whose influence I hoped to obtain guides to conduct me safely through Chilás *en route* to Hasorá Fort (3) and Gilghit, as well as to replenish my stock of provisions, which was running short. I passed the night at Rangpat, a small village in pargana Machhípora, and on 3rd July reached HáyeH HámeH, a village on the western borders of Machhípora pargana. The following day brought me to Banumul, a village of about 200 houses in pargana Karnáo.

6. Here I found my friend the tahsildár, who informed me that the road to Dráwá and on to Chilás, owing to the prevalence of famine, was little frequented and insecure. I stopped a few

(1) *Viâ* the Tragbal pass, about 11,000 feet. The pass is seldom closed by snow in ordinary years.

(2) Robberies on this road are extremely rare.

(3) Astor is thus called by the Dogras.

days at Banumul on the chance of being able to pass on to Hasorá by this route ; but I was ultimately obliged to retrace my steps towards Watlab, where, after visiting the zírat of Zaid Sháh and passing by the village of Warnao, in pargana Loláb, I arrived on 1st August.

7. My provisions having by this time become nearly exhausted, I was obliged to send my son with one of my servants to Srinagar for more, but he returned without any. The scarcity was so great that on one occasion I obtained only 15 seers of rice for Rs. 12.

8. On 21st August I was fortunate enough to meet some merchants who were going to Gilghit with their merchandise, and in company with them I ascended the Bandpora hills. (1)

9. Passing through Gures, I reached Hasorá on 16th September, but here I was obliged to halt for 13 days on account of the illness of one of my servants. On 30th September I started again from Hasorá and reached Búnjí on the Indus or Abá Sind river on 5th October. Here again I was delayed 9 days on account of the boats in the river undergoing repairs. I crossed the river on 14th October and reached Gilghit on the 20th, passing the fort of Sai, Sai, and the villages of Chakarkot and Minaur.

10. I desired to proceed from Gilghit to Jaglot, Tángir, and Ushu Kálám through Darel ; but this I found to be impracticable, owing to a strange custom observed by the people of Darel, viz. that of not allowing any stranger, or even one of their countrymen (should the latter happen to have been away), to enter their territory at a time when their children are suffering from small-pox or when their grapes are unripe. Both were the case when I was in Gilghit, as I learned from the people of Darel themselves, who had come to pay Major Biddulph a visit. I therefore decided on another route to Gau Kúch in Puniál, which latter is the frontier district of the Mahá-rájá of Kashmir's dominions. I applied to the proper authorities for a passport, but had to wait about a month before I got one, owing to the absence from Gilghit of Major Biddulph and Lálá Rám Kishan. On the latter's return a letter (parwáná of Ráhdári) was given me for Mír Afiat Khán of Gau Kúch.

11. I started from Gilghit on the 26th November, leaving my son behind ; reached Basín, where I put up for the night at Mír Azmat Sháh's ; and arrived at Hinzal the following day. The route beyond Hinzal is most difficult and dangerous, especially that part of it which lies opposite Bargo, a village on the north bank of the Puniál (Gilghit) river. After passing the villages of Sharota, (2) Chakyota, and Gulhapora, I arrived on the 1st December in front of Sher Kila (3), lying on the left bank of the Puniál. Mír Akbar Khán, Chief of the place, on hearing of my arrival, came out to meet me, and invited me to his house. We crossed over to the village by a *nará*, or rope bridge, which I estimated to be 319 paces in span. (4) Sher Kila is a village of about

(1) Over the Tragbal pass.

(2) M—S— may be right in the way he spells the names of Gilgit villages, but he disagrees with Major Biddulph, Dr. Leitner, and Major Raverty, all of whom are authorities.

(3) Sher Killa. According to Major Biddulph, "cher," a rock.

(4) It took me seven minutes to cross this bridge. The gradient of the south side is very steep, and at that end the bridge is suspended from a rock very high above the river, which rushes over its rocky bed with great violence.

140 houses, with a fort in it, which is garrisoned by about four or five hundred of the Mahárájá's troops. Fruit-trees of various kinds are abundant.

12. I left Sher Kila on 4th December and proceeded along the left bank of the river, till, after passing Babar, I arrived at Gurjar, near which place I recrossed the river by a rope bridge 280 paces in length.

The Trangfá of Gurjar was kind enough to send two of his men to help me across the bridge. In return for their assistance I gave them a rupee's worth of salt.

13. I proceeded along the right bank of the river towards Gau Kúch Fort; but having missed the track I did not reach it till late in the evening, my servants having arrived there some time before. At the fort I delivered Lálá Rám Kishan's letter to Mir Afiat Khán's brother.

14. Here I had an interview with Pír Nizám Sháh, (1) who is the Pír Murshad (religious teacher) of all the Maulái Shías of Puniál pargana. He is the grandson of a well-known person, Saiyid Bákar Sháh, and has two brothers, named Salámat Sháh and Ahmad Sháh. Pír Nizám Sháh used to live in the village Barnas, of Yásín (in Yarshgún), but owing to some dispute between himself and Mir Pahlwán, Chief of Yásín, he left the territory a year ago and came to reside in Gau Kúch with Mir Afiat Khán. His elder brother, Salámat Sháh, lives at Wámar, a fort in the province of Roshán in Shighnán. His younger brother, Ahmad Sháh, when young, was sold as a slave by Mir Gohar Rahmán, father of Mir Pahlwán; but after 35 years of slavery in Yárkand he was set at liberty by Atáliq Muhammad Yákúb Khán Begí (atalig ghazi), and appointed by him to a post of rank in his army. On Yákúb Khán's death, and on the kingdom of Yárkand passing into other hands, (2) Ahmad Sháh came away and lived in Sarikul. He was at this time on a visit to Gau Kúch to see his brother Nizám Sháh, and I had the pleasure of meeting him also and learning from him something of Yárkand. Ahmed Sháh expressed a wish to visit Major Biddulph at Gilghit.

15. Leaving Gau Kúch on 8th December with a passport, which I delivered on arrival at the next chaukí, I proceeded on till I arrived at the foot of a high ridge, where I passed the night under a large rock, which is on the boundary between the Mahárájá's territory and Yásín. The Ishkáman river joins the Gilghit river about 6½ miles above Gau Kúch Fort.

16. Starting on 9th December I ascended this ridge, here called Hupar Darband, overhanging the Gilghit river, by means of large thick beams, with notches for the feet to rest in, placed up the hill in a spiral form for a distance of 400 paces till reaching a point overlooking the river. Here the hill takes an abrupt turn, and its sides are so steep for 809 paces that in some places planks have been driven into them to supply a footing to the passengers. Proceeding farther, there is a descent for 300 paces, and after it a level track for ½ a mile to the site of a deserted village. The portion of the road between Hupar Darband and the foot of the descent above

(1) A murid of H. H. Agha Khan. This Pír later on took the fort of Gakuch from Raja A'fiat Khan's garrison by stratagem on behalf of Mihtar Pahlwan of Yasin.

(2) *I.e.* of the Chinese.

*Political.**Non-Political.*

mentioned is not passable for animals, but another road branching off from the ohauki in yesterday's march passes round the hill and joins the road I took near this village. Proceeding again along a pretty level road for a distance of about $4\frac{1}{4}$ miles, I passed the site of another deserted village. These villages, I learnt, were deserted on account of their proximity to the boundary and the consequent annoyance in times of war. At 390 paces onward I found the road had been carried away by a landslip, and that it was necessary to make a detour up the hill. About $2\frac{1}{4}$ miles from this landslip a stream from the left joins the Gilghit, and $1\frac{1}{2}$ miles farther is Samálái village, situated on the opposite bank of the river, and containing about 12 houses. Eight and three-fourth miles from this place I crossed another stream from the left and arrived at Raushan Fort, about 200 paces from the left bank. This fort is built at the end of a ridge on the right bank of the Gilghit river, the wall facing the river resting on a large rock rising out of the water. The fort has only one entrance to the south, and has 18 houses, all within the walls. A masjid, where I passed the night, is the only building outside, but close to the gate. The road throughout this stage is from 60 to 300 feet above the river. A very rapid stream from the left joins the Gilghit river beyond this fort. The bridge having been swept away, there were no means of crossing into the Chitrál valley. I therefore gave up the idea of going to Chitrál, and, turning back on 10th December, crossed the Gilghit river by a rope bridge, and ascending for $1\frac{1}{4}$ miles passed opposite a stream joining on the right bank, crossing a difficult and abrupt spur, and proceeding to the junction of the Gilghit and Yásín rivers about $6\frac{1}{2}$ miles from Raushan, I entered the Yarshgún or Yásín valley. The inhabitants of this valley are all Muhammadans of the Shía sect: in fact the whole of the country from Gilghit to Chitrál and Yásín is inhabited almost entirely by Shías. The Chief of Yásín, Mír Pahlwán, and his relation Amán-i-Mulk, Chief of Chitrál, however, belong to the Sunní sect. Mír Pahlwán has no regular paid army, but has about five thousand Wulsi troops, which are called out when any emergency occurs. These also supply detachments for garrison and other duties. Their weapons are chiefly long daggers or swords, matchlocks (toredár), and some rifles of European manufacture. The first two are made in Yásín, but the last are said to be some of those presented by the British Government to Atáliq Begí of Káshghar, and sold, after the overthrow of his kingdom, by his fugitive soldiers to the people of Yásín. As lead is imported from Chitrál, and is therefore rather dear, the bullets are made hollow by means of putting in a grain of gram in the mould before the lead is poured in. The sword is not made tapering from the back to the edge, as in other countries, but is of a uniform thickness to within a short distance of the edge. Being desirous of witnessing the effectiveness of the weapon, I expressed my wish to a villager, who at one stroke cut in two the trunk of a safeda (poplar) tree about 6 inches in diameter.

17. Passing by an old ruined fort at about $8\frac{1}{2}$ miles from Raushan, I reached Gaindí village, 3 miles farther, and put up in the house of one Saiyid Ahmad Sháh, a descendant of Mír Bábá of Buner. The road

from Raushan to within about a mile of the old ruined fort, by which I travelled to-day, is not passable for beasts of burden. There is, however, another road from Raushan *vid* Gupis and Khalti villages, which, crossing over the Gilghit and Yásin rivers, joins this road at the point above mentioned, and by which I sent one of my servants on my return journey. This is passable for beasts of burden. The village of Gaindí contains some 12 houses; that of Saiyíd Ahmad Sháh being built at about $\frac{1}{2}$ a mile from the rest, towards Yásin. The Saiyíd has lived in Yarsh-gún many years, and being a Sunní has great influence at court. I staid with him three days in order to learn from him as much about Mír Pahlwán and his country as I could, and, if possible, to secure his good offices with the Mír on my behalf. Saiyíd Amad Sháh was very kind to me, and on my taking leave of him he ordered his son, Saiyíd Yúsuf, to accompany me to Yásin and introduce me to the Mír.

18. Starting from Gaindí on the 14th, I crossed the Yásin river by a wooden bridge at a little above 3 miles' distance. The river here is 46 paces broad, and from its junction with the Gilghit upwards the bridges are all made of timber; these bridges are passable for beasts of burden. Travelling along the right bank of the river, and passing three villages on the road at respectively $2\frac{1}{2}$, $3\frac{3}{4}$, and $4\frac{1}{2}$ miles from the bridge, I reached the fort of Yásin, and was received kindly by the Chief, Mír Pahlwán. The fort of Yásin contains buildings for the use only of Mír Pahlwán and his retainers, and a masjid which the mír has lately built. The walls of the fort, which were pulled down by the Maharáj's troops, have not been rebuilt since. The private buildings, some 30 in number, are about 100 paces to the west of the fort. Wheat, barley, and different kinds of pulse, are raised, but paddy will not grow in the valley. Fruits of various kinds and fuel are abundant. The rivers Gilghit and Yásin abound in fish. Salt and sugar are not produced in the country, but are brought either through Gilghit or Pesháwar from India. A kind of saline earth, fit for the use of animals only, is found between Darel and Tángir. Gold-washing is to some extent resorted to along the Yásin river, but is not very profitable. The width of the valley of Yásin seldom exceeds $1\frac{1}{4}$ miles, and in some places it decreases to about $\frac{1}{2}$ a mile or even less. The houses in this valley are made of stone cemented with mud, and are in general one storey high. They have flat roofs, composed of beams and rafters covered with stone slabs, on which a thick layer of mud is hammered down to make them watertight. I made the Mír some presents, and explained to him the object of my journey which was (so I told him) to go towards Badakhshán to see the tombs of my forefathers. He represented to me the difficulties of the Shundur pass, saying that it was quite impassable on account of snow, and advised me to stay with him until the winter was over and the snow should melt. He would on no account let me go, but proposed to employ my time in giving him religious instructions. I may mention that Mír Pahlwán is a man of a very fickle temper, and so also is said to have been his brother, Mír Walí Khán, Mr. Hayward's murderer. I was very much afraid to incur his displeasure, and thought

it advisable to acquiesce to his proposal. I began to teach him, and when the winter season was over I again applied for permission to proceed on my journey, but to no purpose. After nine months I at last, with great difficulty, obtained permission to resume my journey, and left the fort on the 3rd September 1879. Mir Pahlwán offered to accompany me to the foot of the Shundur pass. He ordered one of his horses for me; but as it would have been impossible to carry on my work whilst riding in his company, I explained to him that as I was going to see the tombs of my ancestors it was necessary that I should travel on foot, and begged him to allow me to follow in his train.

19. We proceeded up the valley for $\frac{1}{4}$ of a mile towards the west, to a tributary of the Yásin river, which we crossed by a wooden bridge; then, turning towards the north-east, reached a ruined fort after about 2 miles, near which we crossed the main stream and halted at Sandí village, 2 miles farther. The road in this march was pretty level and practicable for beasts of burden, and the breadth of the Yásin river was here 70 paces, with a wooden bridge over it. Sandí village contains about 30 houses. There is another fort near this village, where a battle is said to have been once fought between the Yásin and the Maharájá of Kashmir's troops. There are several other forts in the Yásin valley which have more or less suffered from the ravages of the Maharájá's troops. The road on the morning of the 4th led through the fields of the village for about $1\frac{1}{2}$ miles, after which we crossed the joint stream of two ravines from the hills on our right. There is a water-mill for grinding corn on this stream, and on the other side of it is another ruined fort. Proceeding for about $3\frac{1}{2}$ miles along the main river we crossed over to the right bank, by means of a wooden bridge, to the fort of Mir Wali. About midway between these forts a large stream, issuing from Tui Dara, joins the Yásin river on the right. The fort of Mir Wali, a square of about 65 paces, is in a good state of preservation. The walls are about 45 feet in height, and are defended by bastions at the four corners with an intermediate one on each side, excepting that towards the river, which has a gateway. The walls are about four feet in thickness at the top; and as they are backed by double-storied rooms all round, they present wide spacious ramparts with parapets to protect the defenders. The inside of the fort is divided by a high wall into two parts, the northern of which is intended for the female apartments. In this portion is a large tank, which draws its supply of water through a covered channel from the river, and, as a precaution, also by an underground passage from a spring in the mountains to the west. The southern half of the fort contains a masjid and a smaller tank, supplied with water from the larger one. It was near this fort that Mr. Hayward encamped and was entertained by his friend, and afterwards murderer, Mir Wali, the builder of the fort. Leaving the fort we travelled up the right bank of the river, and after about $\frac{1}{4}$ a mile came to Barkulti village. This village has 12 houses and a garden containing pear, apple, and other fruit trees belonging to the headman of the village. Waiting here for about an hour to allow the Mir and his followers, who

*Political.**Non-Political.*

had been hunting along the opposite bank of the river, to come up, we proceeded for about 2½ miles and reached Hundur, where we put up for the night. This village contains about 18 houses. The Mir's tent was pitched in a walled enclosure, which I took to be a zíarat, while the large crowd of followers found shelter under the trees outside. The number of these followers increased as the Mir progressed on his hunting excursion, as the headmen of each village through which he passed joined in his train. The Mir and all these followers were fed by the village, where he encamped for the night. The Mir when on a hunting tour hears complaints and settles cases, if any are brought before him ; but such occasions are very rare, as disputes are generally settled by arbitration of the headmen of the village.

20. On the morning of the 5th, with the Mir's permission, I proceeded in advance of him, and, passing through the fields of Hundur village for a little more than a mile, I crossed a small stream issuing from the hills to my left. Proceeding farther about ½ a mile, I crossed over the Yásin river—here 40 paces broad—by a wooden bridge, to the left bank, and at a distance of about 2½ miles from this bridge I passed Amchat village, consisting of 12 houses. Leaving Amchat and crossing, at a small distance farther, a little stream from the hills on my right, I arrived at Michatá village, where I put up for the night. This village contains nine houses, and has a water-mill for grinding corn close to it on the stream which I had passed. Leaving Michatá on the 6th I passed, after about 2 miles, one solitary hut in the fields on the bank of the river, and proceeding again for about 1¾ miles I came to a dense forest, through which the road runs for about 1½ miles. I then crossed a stream from the hills on my right and another and a larger one about 1 mile farther, after which, at a distance of 1 mile, I reached Darkoth village, on the right bank of a small stream, where I halted. The village of Darkoth is situated at the mouth of the Dara so called, and all the three streams which I had passed between the forest and this village issue from it. A road through this Dara crosses over to Ishkáman valley. It was near a grove of trees in the Dara, and at a little distance from this village, that Mr. Hayward was murdered. Opposite the village, and across the Yásin river, the ridge recedes, enclosing a circular space which was filled with snow, and from beneath which I noticed a stream of water issuing. The fruit-trees, which abounded in the lower portion of the valley, became gradually less and less numerous as I ascended higher, and ceased altogether above Darkoth. The village contains about 40 houses, half of which are close together, the rest scattered about in localities convenient for cultivation. Mir Pahlwán came up a little after me. I staid with him one day, and taking leave of him on the 8th September forded the Yásin river to the right bank, about 3½ miles from Darkoth, whence the ascent commences. Passing some fortifications at a top of a steep spur, I reached after 4½ miles a hot spring about a mile to the left of the road, where I passed the night. The water of the spring was so warm that I could not put my finger in it. I examined its temperature with the thermometer, and found it to be 156° at the mouth of the spring, the

temperature of the air being 70°. The tract of land lying between this spring and the steep spur is fertile, and is used by the people of Darkoth for raising their corn. On account of the proximity of the snow nothing but barley grows here. *Padam* (*juniperus excelsa*) trees and *burj* or *bhojpattar*-trees (*birch*) are numerous, and fuel abundant.

21. Early next morning, the 9th, I continued the ascent of the Shundur pass for 3½ miles, and descended thence for 10½ miles to the Yárkhun (Mustauj) river, on the boundary between Yásin and Wakhán. This was a toilsome journey of about 11 hours over hard snow. In the pass I observed several cracks in the snow, of immense dimensions, and was tempted to measure the depth of one of them, which I found to be 28 yards, and yet ice was visible at the bottom of the crack. The pass is nowhere less than ¼ a mile in breadth, and is practicable for beasts of burden. High hills covered with snow rise on both sides, (1) from which avalanches come down with great force, carrying everything before them. While descending the pass I could hear the noise of a stream of water under the snow, which lower down issued forth to my left and joined the Yárkhun (Mustauj) river. Having arrived too late to reach any convenient place across the river, I encamped on its bank about 1¼ miles to south-west of the bridge.

22. On the 10th September I crossed the bridge (wooden), which is situated about 40 feet below a fall on the river. The whole stream, which is here 20 paces broad, is precipitated from a height of about 40 feet. Baroghil, (2) to which I now crossed over, is a grassy plain, and is the summer residence and pasture land of the nomads of the adjoining districts of Wakhán for three or four months. The Mustauj river with its tributaries comes down from the north-east and flows towards Mustauj and Chitrál. According to the information I gathered from different reliable sources, the following is a list of the stages from Baroghil to Chitrál along the course of the Mustauj river:—(3)

Topkhána-i-Ziábég, a watch-tower, a whole day's journey. Near this tower there is a hot spring.

Chapo village in Yárkhun district, half day's journey.

Bang, half-day's journey.

Barápar, ditto.

Chaplá, ditto.

Chinár, ditto.

Mustauj Fort, 2 hours' journey.

Sunoghír,	3	"	(3 miles.)
Bainí,	about 5	"	(5 ")
Habbí,	8	"	(8 ")
Rushd,	9	"	(9 ")
Barnes,	7	"	(7 ")
Paríd,	9	"	(9 ")
Murwái,	8	"	(8 ")
Rágh,	7	"	(7 ")
Karih,	10	"	(10 ")
Chitrál,	6	"	(6 ")

(1) These peaks have since been trigonometrically fixed and heights measured.

(2) The northern side of this pass was visited by Major Biddulph when accompanying Sir D. Forsyth's Mission to Yarkund.

(3) The route between Chitrál and Baroghil has been given by "the Mulla" also.

In taking this route one has to cross the Mustauj river several times from one side to the other during the journey. It is difficult in the winter on account of the snow, but is quite impracticable during summer, when the river is greatly swollen by the melting of the snow. People of Wakhán going to Chitrál take this route in the winter season only. In summer they journey by a different and circuitous route through the Zebák territory to the Sad Ishtarágh mountains, which they cross by the three different passes—Kotal-i-Nuksán by way of Shught Fort, Kotal-i-Sangreza, and Kotal-i-Kharteza—to reach Chitrál. Except grass and a few scanty shrubs, the whole valley of Baroghil is devoid of vegetation. (1) People of Wakhán, during their summer residence here, use cowdung and dry branches of bushes for fuel.

23. From the Baroghil bridge there is a gentle ascent for about $1\frac{1}{2}$ miles. The road then passes over the Baroghil plain for about $4\frac{1}{2}$ miles, along which a stream, issuing from the hills on the left, flows, and which at about $3\frac{1}{2}$ miles farther is joined by another stream from the same side. A gentle descent hence of $1\frac{1}{2}$ miles took me to the bottom of the ravine (Baroghil stream), here about $\frac{1}{2}$ a mile broad; and after an ascent of $\frac{1}{4}$ of a mile up the opposite bank I arrived at Pirkharo village, where there is a topkhána (watch-tower) and 3 or 4 houses. This is the frontier district of Wakhán. The soil is fertile, but owing to the cold winds which blow from the snowy range nothing except barley and a few kinds of pulse (mujak, báklá, patak) can be raised. Next morning, the 11th, I proceeded along the left bank of the Baroghil stream to its junction with the Panjah (Oxus) river, a distance of about $5\frac{1}{2}$ miles from Pirkharo village. The road is nearly level. At about 2 miles from Pirkharo it passes two houses belonging to the same village, and then in two places crosses over a branch of the stream. The junction occurs opposite Kází Sarwar Fort, district Sarhad, which lies on the right bank of the Panjah river. This river comes from the direction of Sar-i-kul, a district about four days' journey east from this place. Yárkand and Káshghar are each four days' journey farther than Sar-i-kul towards the east and north respectively. From the point of junction I turned to the west along the left bank of the Panjah river, and crossing another branch of the Baroghil stream passed two houses at a distance of about $\frac{1}{2}$ a mile. On a level spot a little above these huts are the ruins of a fort. Farther on I passed several detached huts, and at a distance of about $6\frac{1}{2}$ miles I reached Niris-Shahr-i-Misr, a village in the Wakhán valley, where I put up for the night. This village contains 20 houses. The inhabitants belong to the Shia sect, and are well-to-do. Their occupation is chiefly trade and cultivation, but their crops suffer annually from máni (avalanches) which bring down stones and earth from the mountains above to the left. For a time the supply of water for the fields from the melting of the snow as well as from a spring close by is plentiful, but when snow disappears the spring water barely suffices even for drinking purposes.

(1) Lower down the Yarkhun river, and but a few miles from the bridge, other travellers describe a dense growth of a species of poplar.—H. C. B. T.

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24. Adína Beg and Atá Beg, two brothers of this place, in whose house I put up, informed me that their father, Safar Beg, when alive, used to tell them that in ancient times, viz. A.D. 640, the whole of the Wakhán valley was occupied by Káfirs, and that black Káfirs were aborigines of that land. Four forts, said to have been built by those Káfirs, still exist in Wakhán in a more or less ruined state. One of these is the Panjah Fort, since quite remodelled, which is said to have been built by a Káfir named Kahkahá; a second, built by another Káfir, named Zamr-i Atish Parast, is situated on a spur of the Shákh Dara mountains on the right bank of the Panjah river opposite Khundud village; the third, on the same bank of the river, in front of Sust Fort; and the fourth, near Káz Deh village, on the extreme western borders of the Sad Ish-trágh district. During the caliphate of Ali many of these Wakhán Káfirs were converted to Muhammadanism; the others fled to the mountains of Káfristán, where they still occupy two valleys adjoining Chitrál, and are distinguished from other Káfirs by the designation of "the descendants of Kahkahá." They are said to be 15,000 in number. The information I was able to collect during my journey regarding the strange manners and customs of the Káfirs will be given farther on in its proper place.

25. Leaving Niris-Shahr-i-Misr on the 12th, the road, after about $2\frac{1}{2}$ miles, passed through a graveyard, and $\frac{1}{2}$ a mile farther the hamlet of Sukh, consisting of three houses, near a small stream issuing from the hills to the left, and joining the Panjah river on the right. About $1\frac{1}{2}$ miles farther I reached Rakot, a small village, where I remained for the night. Niris-Shahr-i-Misr and Rakot villages possess the climate of the higher portions of Wakhán valley. Wheat does not, therefore, thrive here so well as barley, mujak, bákla, and patak. Fuel and grass are obtainable, but scantily. No fruit-trees of any kind were seen by me during my journey in Wakhán. The bed, a species of willow, abounds.

26. On the 13th September, after $4\frac{1}{4}$ miles, I passed a small stream from the hills to the left. The road, which up to this place had lain at a distance from the river, now approached its bank and followed it for $1\frac{1}{2}$ miles. It then again receded from the river, and, crossing two small streams, reached a larger one with a water-mill for grinding corn, at about 2 miles. Here the Panjah river divides and encloses a small isolated hill. One and a half miles farther I arrived at Deh-Ghulámán (the village of slaves), and put up in the house of Khalifa Muhammad Yákub, an agent of one of the Pírs or priests of Wakhán.

The people of Wakhán belong to the Maulái division of the Shía sect, and their priests are Khwája Badal of Munján, Khwája Ibráhím Husain of Wakhán, and Sháh Abdul Rahím of Zebák, who are subordinate to Aghá Khán of Bombay. These three priests send their agents annually to the villages to collect presents, which consist of a fortieth part of the people's live stock and moveable property, such as goats, cows, horses, ghee, karút, corn, chakman, socks, namad, (coarse woollen cloth), and coin. These presents are called Mál Sarkári, and are sold by the agents

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for cash, which they send to their respective employers. The priests divide this money into five parts, four of which they keep to themselves and send the remaining fifth to the high priest at Bombay, either in gold or silver coin. The agents who bring the money to Bombay are on their return home called Hájís, in imitation of the custom observed by the Sunnis, who become Hájís on their return from Mecca, such being the veneration these Shíás have for their high-priest at Bombay. The agents, or, as they are called, Khalífas, receive a share from the Mál Sarkári before it is divided into five parts, and are further supported comfortably by the population of the districts to which they are appointed by their priests. The people in the first instance refer their disputes for arbitration to these Khalífas and when their decisions are not satisfactory, reference is made to the Arsakáls and Arbábs, and then to the Mír or Chief of the country.

27. Leaving Deh-Ghulámán on the 14th, I passed a small stream at about a mile distant, and $1\frac{1}{2}$ miles farther a forest of bed-trees, extending for about $\frac{1}{4}$ of a mile along the river to a stream from the left. Following thence the bank of the river for about $3\frac{1}{2}$ miles I crossed another stream, and a little farther passed over a third, which branches off into seven channels, and therefore makes the road stony and difficult for about $\frac{1}{2}$ a mile. At about 1 mile from this place the road reaches a small inundation channel from the river with a hot spring on its bank. A thermometer immersed in the spring read 120° , while the temperature of the air was 63° . Another stream from the hills on the left joined the river at $1\frac{1}{4}$ miles beyond this spring. The valley, which was $1\frac{1}{2}$ to 2 miles broad up to this place, now began to narrow, and so did the bed of the Panjah river. Proceeding for $2\frac{1}{4}$ miles I arrived at Bábá Tángí village, consisting of 8 houses, and put up at Muhammad Razá's. There was formerly a fort here, which in the time of the present ruler of Wakhán's grandfather was converted into a watch-tower. Wheat, barley, and several kinds of pulse, are grown here; grass and fuel are procurable. Muhammad Razá, the headman of the village, is rich and hospitable. On the 15th September I reached at the distance of $\frac{1}{4}$ of a mile a stream which divides into several branches, the last of which is the largest and about $\frac{1}{2}$ a mile distant from the others. Half a mile farther I passed the hamlet of Gazkat, and 1 mile from it the watch-tower and village of Pater. A quarter of a mile from Pater I crossed over a small stream by a wooden bridge, and 2 miles farther arrived opposite to a village situated on the right bank of the river and close to a stream which issues from the hills above it. A gentle descent of $1\frac{1}{4}$ miles led me through a graveyard to the village of Tráp, where the elder brother of Kázi-Sarwar is Kázi-Arsakál of the village. At $1\frac{1}{4}$ miles from Tráp the road passes opposite a village on the right bank of the river, near which I heard there was such a hot spring that flesh could be boiled in it. About $2\frac{1}{4}$ miles farther I crossed over a stream 15 paces wide by means of a wooden bridge and arrived at Bust, a fort and village, on the left bank of the Panjah river. The village contains 15 houses. At $3\frac{1}{4}$ miles beyond Bust I crossed a stream, and $\frac{1}{4}$ of a

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mile farther another, and arrived at Sust, where I remained for the night. Sust is a large and well-known village. It has a fort in a good state of preservation on the bank of the Panjah river. The valley is here about 2 miles broad, and the land is well cultivated.

28. Leaving Sust on the 16th, I noticed, at a distance of about $1\frac{3}{4}$ miles, a village on the opposite bank of the river. My road now passed through fields for about $\frac{1}{2}$ a mile, but there were no habitations near them. At the end of the cultivation the river approaches the hills, and the road therefore ascends a spur for about $2\frac{1}{4}$ miles. The lowest portion of this spur for about $\frac{1}{2}$ a mile is devoid of vegetation; but above it the hill is clad with forest with two streams of water flowing down from it. At the top of the ascent I passed a hamlet of 4 huts and then a level cultivated plateau $\frac{1}{2}$ a mile long, at the end of which were 3 or 4 more huts. After a gentle descent of about $1\frac{1}{4}$ miles I came to a small level and cultivated spot, whence I could see to my right at the foot of the hill, on the left bank of the river, 5 or 6 huts, where, I was told, Arsakál Farrukhzád resided. Descending gently for $1\frac{1}{4}$ miles I passed the fields and huts of Abgich, and a farther descent of 1 mile brought me to the foot of the hill, where there were about 8 houses, the winter residence of the people of Abgch. Proceeding for about $1\frac{1}{4}$ miles I approached the left bank of the Panjah river, where another large river (1) on the opposite side, flowing down a broad valley from the Pámír, joins it. From the junction the road leads for $\frac{3}{4}$ of a mile through a forest, and thence through a pretty level plain about 3 miles long to a largestream from the hills on the left. Forging this stream with some difficulty, and crossing a level plain $3\frac{3}{4}$ miles long, I arrived at Panjah fort and delivered Mír Pahlwán's letter of introduction to Mír Mardán Alí Sháh, ruler of Wakhán. The latter received me very kindly, and, understanding that I was bound for Faizábád, told me that he was also going there after the Id festival, having been invited to pay his respects to Sháhzáda Hasan Khán (2) and congratulate him on his reoccupying the throne of Badakhshán, which had been usurped by the Afgháns, and that he would take me with him. At Panjah there are three separate forts at a little distance from each other on the left bank of the river. Of these the easternmost is occupied by the Mír, and one of the other two is said to be on the site of Káfir Kahkahá's fort. The village containing private dwellings is at the foot of the hills to the south, and a canal flows between the village and the fort in which the Mír lives.

29. On 18th September, after the festival was over, I left Panjah fort about noon in company with the Mír and his followers, numbering 80 people, and fording, after about 2 miles, a stream from the hills to the left, entered a level grassy plain, partly covered with forest (3), extending to a

(1) The river which drains Wood's lake or Lake Victoria. From Kazi Sarwar Fort to this point M—S—travelled over a route surveyed by Major Trotter, C.B., and previously by the "Mirza." Beyond this the route had been traversed by Captain Wood and other explorers.

(2) Shahzada Hassan died a refugee in Kashmir in 1880 having fled Badakhshan on the approach of the present ruler of Afghanistan.

(3) Forest is a wrong term to apply; willow and scrub only grow here according to all accounts.

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length of nearly 6 miles. Another stream from the left crossed the path at the end of this plain. Traversing another level, grassy, and forest-covered plain for about $\frac{1}{2}$ a mile, we passed Mizgar fort, situated on the top of an isolated hill about a hundred paces high, near the left bank of the river. This fort is now deserted; but in certain seasons the inhabitants of the neighbouring country bring their cattle to this plain for pasture and take up their residence in it. Near this fort we forded the Panjab river, the bed of which was here 2,600 paces wide; but as the river was split up into two channels, which enclosed an island about 600 paces in breadth, the width of the water may be taken to be 2,000 paces. The greatest depth of the river on this ford was about 4 feet. We remained for the night in Varduj village, about 200 paces from the bank. Starting early next morning, the 19th, we arrived at Yamk, distant $1\frac{1}{4}$ miles, where Khwája Ibráhím Hasan, one of the Pírs (priests) of the Wakhánís, resides. Here a grand feast was awaiting the Mir and his followers, and as soon as it was over we started and recrossed the river by the same ford. Passing along a level, grassy, and partially cultivated plain for about 5 miles we arrived at Khundud village, on the left bank of a stream. On a spur of the hills on the right bank of the Panjab, opposite this village, and on the edge of a precipice, is situated Zamr-i-Ktish Parast Fort. On the 20th September $3\frac{1}{4}$ miles brought us to Yamat village, on a small stream. This village was the residence of Khwája Ibráhím till he founded the village on the opposite bank of the river, where he entertained us. It is the practice of the Mir to pay his respects to him and to secure his blessings and prayers before going on any business of importance. The Mir was absent the whole day catching quail, and thus gave me an opportunity of attending to my work. On the 21st, at about 3 miles' distance, we reached Pigish village, near a small stream. The inhabitants of these villages cultivate wheat, barley, and pulse of several kinds, and are very courteous and hospitable, and although Shíás, are not bigoted. At this time they were engaged in harvesting their crops. Grass and fuel are abundant. Here the Mir and his attendants were entertained with feast, dance, and music.

30. Leaving Pigish on the 22nd I forded, after one quarter of a mile, a small stream from the left, and another about three miles farther. Proceeding on about four miles through uncultivated lands from the latter, I passed opposite Ustokhar, a village on the other (right) bank of the Panjab river, and put up for the night at Urgand, a hamlet of two houses, on a small stream about 10 miles from Pigish. Leaving Urgand on the 23rd I passed Digargand, a village of a few detached huts inhabited by Saiyids at $2\frac{1}{4}$ miles. A small canal, brought from a spring in the hills to the left, supplies them with water for drinking and irrigating purposes. Crossing two small streams at $\frac{3}{4}$ and $1\frac{1}{4}$ miles respectively from Digargand, I arrived on the boundary of Sad Ishtrágh; and, journeying on for about $2\frac{1}{4}$ miles, reached Ishtkaro village, near a small stream, where we halted for the night, and where a feast was, as usual, prepared for the Mir. Starting on the 24th I reached, after about four and a quarter miles, the hamlet of Kishne

Khán, consisting of two houses, and so called from a man of some importance who once lived there. A widow lady, descended from him, still lives in the village, and treats all passers-by hospitably. Crossing a small stream from the east, after about 1 mile we reached a ruined fort $2\frac{1}{2}$ miles from the village Kishne Khán, situated on the left bank of the Panjah river. Three-fourths of a mile from this fort I passed Varg, a village containing eight houses and situated near a small stream. Passing $\frac{1}{2}$ a mile farther some cultivation, I arrived at a distance of about $4\frac{1}{2}$ miles from Varg, at Kázdeh village. This village has also some houses about $\frac{1}{4}$ of a mile farther, across a large stream from the hills on the left. Here two Aksakáls, or magistrates of Wakhán, named Azíz Muhammad and Ashur Muhammad, have their residence. The headman of the village is Muhammad Zafar. The Aksakáls gave the Mír a grand feast.

31. Going up along the stream, which flows through this village, a pass is reached which is said to lead over mountains of snow to Kalát village (one day's journey), and thence in two days to Shught fort, in Chitrál territory.(1) But a large river, very probably the Mustauj river, coming from towards Baroghil, passes between Kalát and Shught, and is impassable in summer on account of the rapidity of the current. There are besides no villages or habitations along the route. It is therefore very little known and very little used by travellers generally. At the end of the summer, however, such Wakhánis as know the road sometimes use it. I was also told that in one place the descent is so steep that even a Wakhání is afraid to attempt it, and has to be lowered down by means of a rope tied round the waist.

32. Opposite Káz Deh, and on the right bank of the Panjah river, is Namadgut village, in the Ishkásham territory, which latter on the right bank of the river commences with this village. The name Namadgut is said to have originated thus. In former times the village was without water for irrigation. There was no spring near, while the Panjah was far too low to admit of the water being raised from its bed. One of the governors of Ishkásham therefore constructed a canal from a distant hill, and spread throughout the whole length of its bed namad, or coarse woollen cloth, over which water was conducted to the village: hence the name. Namadgut is known for its melons. Some were brought to the Mír the day we were at Káz Deh. The fields about Káz Deh village yield wheat, barley, mujak, patak, and beans. Leaving Káz Deh on the 26th I passed after about $\frac{1}{2}$ a mile some houses belonging to the same village, and also saw habitations on the opposite bank of the river, which I was told belonged to Namadgut. About $\frac{1}{2}$ a mile farther I passed a ruined fort, said to have been built by Káfir Kahkahá for his sister. These ruins are situated near the extremity of a spur from the mountains on the left, and the road winds round its foot, approaching the river, which here flows about 150 feet below. On the

(1) By the Sadishtrakh pass, which is very high and seldom used. The double peak to the east of this pass was fixed by the Gilgit triangulation at 24,200 feet, which must give rise to large glaciers and render the pass very difficult. M—S—s account of the route to Shught (Shogoth) is extremely vague.—H. C. B. T.

same spur, and about 1 mile higher up, I could see another fort, also said to have been built by Kahkahá, and yet in a good state of preservation. About $\frac{1}{2}$ a mile beyond these ruins the left hand mountains recede backward, presenting a plain about 3 miles long by 2 miles broad, where Ali (Mahammad's son-in-law) is said to have run his horse Duldul. In this plain I met with some patches of cultivation and a few detached houses here and there. Crossing the extremity of a spur, and passing an uncultivated plain about $\frac{1}{4}$ of a mile long, I approached the cultivation of Patúr village. The road passes through fields with some detached huts for about $1\frac{1}{2}$ miles, and arrives at the village which is near the boundary between Wakhán and Ishkásham.

33. Wakhán is a colder valley than Yásín. A sharp wind from the east blows through it for the greater part of the year, especially at the harvest time. The land yields only one crop, and fruit-trees do not grow. Horses, cattle, goats, and sheep are largely reared. The latter are so cheap that the best animal can be had for two karpás, or about a rupee. There are no large towns or markets in this valley. Woollen cloth is manufactured here, but traders from Yárkand bring cotton and silk cloth and take back in exchange horses, sheep, and chakman (warm cloaks). Neither sugar, rice, nor salt is produced in the valley. Honey (which I saw only at the Mírs') brought from Chitrál, and Talkán (dry powdered mulberry fruit) from Varduj, in the Badakhshán territory, supply the place of sugar. Rice, salt, and some cotton cloth, are imported from Badakhshán in exchange for sheep, chakman, and karút. The Mír has no standing army, but can collect about 4,000 Wulsí troops in time of need. Their arms consist, as in Yásín, of swords and matchlocks (toredár) and a few rifles of European manufacture. As in Yásín, the lead is imported. In the mountains on the right bank of the river, opposite Panjah fort, a white stone, resembling marble, but softer, is found, and made into various kinds of household utensils, including cooking pots. Neither iron nor copper are found in Wakhán. Iron pans for cooking purposes, and iron for agricultural implements, as also copper vessels, which are used only by rich people, are brought from Badakhshán. Gold-washing is resorted to in some places along this river, and a silver mine, now abandoned, is situated in the range of mountains near Patúr. I was told that there were fish in the river, but I never saw any, nor were they ever brought to me for dinner whilst in Wakhán. The Mír left fort Panjah with only 80 followers, but by the time he had reached Patúr the number had increased to about 600, almost all mounted. The inhabitants of the villages where the Mír encamped for the night had to feed him and his retinue, as well as to supply grass for the animals. This was done cheerfully, as those villages where the Mír stopped considered themselves favoured by his presence. The Mír dismissed all his extra train at Patúr, keeping with him only those whom he had brought from Panjah and a few leading men, who were considered worthy of accompanying him. He had with him 7 slaves (three girls and four boys), 12 ponies, 20 chakmans, 12 pieces of fine woollen cloth, a horse-load of namads, 8 or 10 horse-loads

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of ghee, some large stone vessels, and two hawks for presents to his suzerain, the King of Badakhshán.

The Wakhánís do not use oil, but they parch the oilseeds in a pan and then grind them between stones into a kind of paste, which is plastered round twigs of trees. These, when dried, are stuck in the walls of houses, and take the place of candles. Their houses are almost square in form. The walls are of stone, cemented with mud; they are roofed over with beams, rafters, branches of trees, and mud. A raised platform runs round the walls with posts at the four corners as supports to the roof. This platform on three sides is carpeted with coarse namads for the family to sit and sleep on, while the fourth is occupied by provisions and cooking utensils, &c. The hearth is also on this side in the wall of the platform. The roof is flat, and has an opening in the centre to give light and to emit smoke. There is only one door in the middle of one wall, on both sides of which are raised platforms covered by an extension of the roof supported on stout posts. These platforms are also carpeted with coarse namads for visitors and guests. The dress of the people consists of loose pyjamas (pantaloon) and a chakman tied round the waist with a woollen cord for men as well as for women, the only difference being that the women wear a kind of jacket under the chakman. The men wear a hat with a lungi tied round it sometimes, while the women have only a bit of cloth tied round their heads.

34. At Patúr one of my servants and myself fell ill, and I obtained the Mir's permission that we should stay behind in order to recruit our health. My illness was fortunate, as it gave me an opportunity of pushing on with my work, which was progressing very slowly while travelling with the Mir. There was another motive which induced me to make this excuse, viz. that I wanted to go towards Shighnán, along the course of the Panjah river, which I could not do if I accompanied the Mir to Faizábád. A circumstance, however, which I came to know at my next halting place compelled me to alter my intention. Leaving Patúr on the 29th, I forded a stream about $\frac{1}{4}$ of a mile distant from that place, and ascended a spur from the hills on the left. After ascending about 1 mile, I saw a stream falling into the river on the right bank, and about $\frac{3}{4}$ of a mile farther I arrived opposite to Ránwandí village, on the same side. Ascending again for about $\frac{1}{4}$ of a mile, I reached the top, which forms the boundary between the Wakhán and Ishkásham territories. The Panjah river now turned northward. Traversing an almost level and cultivated plain for $2\frac{1}{2}$ miles I arrived at Turbat, a village named after the tomb of Saiyid Husain of Zaráb in Khorásán. Ishkásham fort is not far from this village, and is situated on the opposite bank of the Ishkásham stream. I put up with one Nusrat Sháh, an influential man in charge of the tomb, who at my request was kind enough to introduce me to Mir Khánján Beg, governor of Ishkásham, who was at this time in charge of a State prisoner of Badakhshán, named Bába Khán Beg. The Mir had come to Ishkásham for a day or two to see his family, putting the prisoner in charge of his son, Khán Muhammad Khán. On my questioning him about the state of things in Shighnán, Darwáz, &c., he

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told me that there was a quarrel between Sháh Yusuf Alí Khán, governor of Shighnán, and his brother Daulat Sháh, who was staying at Darwáz and intriguing with the Shighnán people, that Sháh Yusuf Alí Khán had therefore stopped the road between those two territories, and would let nobody pass the one way or the other. He also informed me that Sháh Yusuf Alí Khán had gone to Faizábád to seek the aid of his nephew, the King of Badakhshán. This circumstance obliged me to change my course and proceed towards Faizábád. Ishkásham is a fertile and beautiful valley. The territory of the Mír comprises roughly the land at the junction of the Wakhán, Ishkásham, and Ghárán valleys, and contains about 25 villages. Its climate is milder than that of Wakhán, and well suited to the growth of wheat, barley, pulse, &c. Paddy might also grow.

35. Leaving Turbat on the 30th, I passed for about a mile through a level plain, watered by a small hill stream, and then descended for about $\frac{1}{4}$ of a mile to the Ishkásham stream, which, rising in the mountains to the south, falls into the Panjah river $1\frac{1}{2}$ miles below Ishkásham fort. The stream is here 15 paces wide, and I crossed it by a wooden bridge. Going up along the left bank of the stream (the eastern face of the hill) for about 2 miles I passed by the village of Gávan Dara, and ascending gently thence for about a mile I came to a hamlet, also belonging to the same village. Passing another hamlet $\frac{1}{2}$ a mile farther, I reached, about $1\frac{3}{4}$ miles from the village of Gávan Dara, a place where the stream issues from the hills to the east. Another ascent of about $\frac{1}{2}$ a mile took me to the top of the pass, which is on the boundary between Ishkásham and Zebák. Descending for about $1\frac{1}{2}$ miles I arrived at Uns village, where I stayed three days in order to get my gun repaired. A stream flows past this village from the mountains on the south, and, running in a westerly direction through a swamp, joins the Zarkhwán stream at a point opposite Surkh Dara village.

Leaving Uns on 3rd October, and descending for about $\frac{1}{2}$ a mile, I passed the village of Khushpák, consisting of 12 houses. From the bridge over the Ishkásham stream there is another road, which winds round the western face of the hill and joins the one I had followed about $\frac{2}{3}$ of a mile below Khushpák village. Passing along a gentle descent through cultivation for about $1\frac{1}{2}$ miles from the junction of the roads, I reached Bázgírán village, with about 40 houses. It is so called because the inhabitants occupy themselves in catching hawks and other birds. According to the law of Badakhshán every farmer is required to pay as rent one-tenth of the produce of his fields, and at the end of the year to make a present of one chakman, one goat, and two seers of ghee. But this village is rent-free, and is under the immediate control and protection of the King of Faizábád. The villagers make annual presents of birds to the King, who sometimes, when pleased with the present, highly rewards them. The chiefs and nobles of Badakhshán are very fond of hunting and racing. In the latter amusement they often injure, and sometimes kill themselves.

36. Leaving Bázgírán village on the 4th I passed for about a $\frac{1}{4}$ of a mile through its fields and detached habitations, and then,

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descending gently for about $\frac{1}{2}$ a mile, crossed the stream I had first met with at Uns, by a wooden bridge; this stream flows through a swamp lower down. Leaving this bridge, and passing along the margin of a small lake or swamp to my left for about $1\frac{1}{2}$ miles, I reached Surkh Dara, a village consisting of six houses, to the left of the road, and situated in a small ravine, so called on account of the redness of the earth. Proceeding along a pretty level plain for about 2 miles I forded a large stream issuing from a Dara to the right, and joining the stream flowing down to my left from the jubba or lake. Opposite this ford, and situated on the hill side, is the village of Zarkhwán Bálá (Upper Zarkhwán), the residence of Saiyid Sádik, once governor of Zebák. Traversing along the right bank of the stream for about 1 mile I reached the village of Zarkhwán Páin (Lower Zarkhwán), consisting of 30 houses and a mosque to the right of the road. About 2 miles farther I crossed by a wooden bridge the stream, which here divides into several branches, and has a bed about 200 paces wide, to Hak Nazar fort, and $\frac{1}{4}$ of a mile lower passed the village of Dan, containing about twenty houses, which lies to the left of the road. Proceeding again along the left bank of the stream for about $\frac{1}{4}$ of a mile I reached Dasht Khán village, consisting of some thirty houses, chiefly of Saiyids, and about the same distance farther the village of Gazdán, of nine houses, both on the left of the road. About $\frac{1}{4}$ of a mile farther brought me to Shangak, where I remained for the night.

Starting on the 5th I passed, after about $\frac{3}{4}$ of a mile, another hamlet of Shangak village containing ten houses. Nearly one and a quarter miles from the latter the road arrives at the base of a projecting spur from the hills on the left, while the stream gradually approaches the hills on the right, the intervening ground being covered by a swamp overgrown with tall grass. Proceeding along the base of this spur for about $\frac{1}{2}$ a mile I passed the village of Khilkhán at its extremity. The village consists of forty houses with a shrine dedicated to Dewána Sháh Kalandar. Passing, after about $\frac{3}{4}$ of a mile, a stream issuing from the hills on the left, I arrived at Zebák village and put up with Sháh Abdul Rahím. As mentioned before, he is the Pír, or priest, of the Núr Bakhshí division of the Shía sect; he was married to the daughter of another priest, Khwája Badal of Munján, by whom he has a son named Sháhzáda Lais, who has inherited from his grandfather the priesthood of 5,000 families living in Wakhán, Shighnán, Roshán, Darwáz, Bokhára, Kokand, Yárkand, and Káshghar. The village of Zebák is situated near the junction of three valleys in an open plain, 2 miles long and about the same in width. It has about 100 houses, divided in nine groups, situated near each other. I here tasted some apples, which I learned from Sháhzáda Lais were from a garden in the vicinity, which he had planted.

37. Sháh Abdul Rahím informed me that a few years ago he was made governor of Zebák by Amír Sher Ali's Viceroy of Badakhshán, named Said Ahmad Khán, but that he transferred the office to his younger brother, Saiyid Sádik, who was afterwards, at the instigation of Hak Nazar Beg, made prisoner, and his

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property plundered by Mír Bábá Khán Beg, one of the royal family of Badakhshán, on the latter's accession to the throne of Faizábád. He farther told me that Bábá Khán was subsequently dethroned and made prisoner by Sháhzáda Hasan and Mír Muhammad Umar Khán, of the same family, and that Saiyid Sádik was set at liberty. Mir Hak Nazar Beg is the real claimant to the governorship of Zebák, and also holds charge of the lapis-lazuli mines of Munján for the King of Badakhshán. He was removed from the governorship by the Afgháns, but was afterwards reinstated by Mír Bábá Khán Beg.

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38. Zebák has a milder climate than Wakhán, and is a fertile district; the people are in easy circumstances, and grow wheat, barley, mujak, and patak; they also carry on trade to some extent. The district, like Wakhán, is subject to strong winds for six months, August to January, during the year. Beyond Zebák, towards the N.N.W., is the junction of three streams, viz. one from the Sanglez valley, which forms the main stream of the Zebák river, a small stream from a narrow ravine on the south-east, and the Zarkhwán stream. The first two join at Zebák village, and after flowing for about 2 miles fall into the Zarkhwán at Gaukhána village. On the other side of the Sanglez stream, opposite Zebák village, lie mountains which contain mines of sulphur and yellow arsenic.

39. Leaving Zebák on the 7th October, and after about $1\frac{1}{2}$ miles crossing the Sanglez stream, I arrived 2 miles farther at Gaukhána village, with eight houses. The land about here is well cultivated, and several kinds of grain are sown; grass and fuel are abundant. Proceeding along the river the next day for $5\frac{1}{2}$ miles, I came to the ruins of a wall which once ran across the valley on both sides of the river and formed the boundary between the Zebák and Varduj territories. Here I crossed over to the right bank of the river (30 paces broad) by a wooden bridge, and $1\frac{1}{2}$ miles farther arrived at Robát village, where there is the Zíarat of Chehil Tan, the graveyard of which is surrounded by a single line of seven pine trees. The cultivation of this village (six houses) lies along the banks of the river, which is here called the Kocha Varduj. Leaving Robát on the 9th, I forded, after $2\frac{1}{2}$ miles, a small stream from the hills on my right, and 4 miles farther arrived opposite to Kobak. This village, consisting of 12 houses, is situated on the left bank of the river, and has a garden containing apple, pear, and other fruit-trees. Two and a quarter miles from this place I passed opposite the village of Káz Deh, situated on the left bank of the river; about a $\frac{1}{2}$ of a mile farther is the village of Deh Kila, also on the same bank. A wooden bridge here spans the river. Passing a $\frac{1}{2}$ of a mile farther opposite to Safed Dara, a hamlet of nine houses (also on the left bank), I arrived at the village of Tírgarán, on the right bank, about $5\frac{1}{2}$ miles from the bridge. This village, containing 30 houses, is situated on an elevation above the river; the opposite hills were green with vegetation. A stream takes its rise in a ravine near the village, and, watering the fields around, falls into the Kocha. Fruit-trees, such as apple,

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pear, walnut, apricot, and mulberry, are abundant. From this place forward the country is inhabited chiefly by Muhammadans of the Sunní sect.

40. Leaving Tírgarán on the 10th, I crossed, after about $1\frac{1}{2}$ miles, to the left bank of the river (30 paces broad), by a wooden bridge, and about 2 miles farther arrived near a grove of walnut-trees at the foot of a spur from the hills on the left, which is crossed by a difficult ascent of 650 paces and an equally stiff descent of 700 paces. Passing the village of Súfián (10 houses), $4\frac{1}{2}$ miles from the descent, and travelling along for $1\frac{3}{4}$ miles, I arrived opposite to the village of Báshanábád (8 houses), situated in a Dara on the right bank of the river. Ascending another spur for a $\frac{1}{2}$ of a mile, and traversing a gently descending road for $\frac{2}{3}$ of a mile, I reached Pasha, a hamlet of four houses, where I remained for the night. On the morning of the 11th I passed, after $1\frac{1}{2}$ miles, opposite Yomul village (9 houses), on the right bank, and very nearly the same distance farther I reached Kháspin, a hamlet of four houses, a little to the left of the road. About $1\frac{3}{4}$ miles from the latter I passed opposite the village of Zú Dara (8 houses), on the right bank. About $2\frac{1}{2}$ miles farther I passed a hamlet of two houses on the left, and about $\frac{2}{3}$ of a mile from the latter place I passed Barára (10 houses), the residence of Kázi Nazar. Opposite to it, on the right bank, is the village of Ghaniyo. From Barára a gentle descent of $2\frac{1}{2}$ miles leads down to the river, which is here 30 paces broad and is crossed by a wooden bridge. On the right bank above the bridge is the village of Auj, and about $\frac{2}{3}$ of a mile from it is Chákarán (30 houses), where I put up for the night. This is the chief village of the Varduj territory, and here the Arbáb and the Arsakál reside. A stream from a large ravine runs past this village and empties itself into the Kocho. The village is a large one, and is full of fruit-trees. Melons and water-melons are also largely cultivated. On the 12th, about $\frac{1}{2}$ a mile from Chákarán, I passed the village of Deh Duls, and a $\frac{1}{4}$ of a mile farther the hamlet of Tarang, with eight houses, situated on the opposite or left bank of the river. About $2\frac{1}{2}$ miles from Tarang, and on the same bank, is the village of Mughal Al (8 houses), and $\frac{2}{3}$ of a mile farther on the right bank is a hamlet of two houses and an orchard planted by a Turk named Khusro; while opposite to it, on the left bank, is the village of Šafák (8 houses). About 1 mile farther I passed the village of Ashnágár, and opposite to it, on the left bank, was also a hamlet, of which I could not ascertain the name. About $1\frac{1}{2}$ miles from Ashnágár is the village of Akhsha, with nine houses, to the right of the road; and $1\frac{3}{4}$ miles farther I arrived at Ushgán village, and put up with a Turk named Adína Báí. He was very hospitable, and pressed me to stay a day with him. There are about ten families of Turks in this village; here they spend three months of the year, and pass the other nine months in the Shiva mountains, pasturing their goats, sheep, and horses. Snow fell in the night, and in the morning I saw it lying on the hills to my right. On the opposite bank is the village of Khushtarín (6 houses), situated in a small Dara.

41. On the 14th October about 1 mile from Ushgán I passed opposite to Sangak village (10

houses), on the left bank, the residence of Kázi Abdul Kádar, and about two miles farther the village of Yardár, 18 houses, also on the same bank. The valley now began to widen, and traversing it for $2\frac{1}{2}$ miles I passed the village of Turbat, so called from a domed zíarat or shrine to Khwája Kawám-ud-dín in the middle of the village. This village is situated between the road and the river, and on the right bank of the latter. About $\frac{2}{3}$ of a mile farther I arrived at Bárak, a straggling village of 70 houses, extending along the road for about $\frac{2}{3}$ of a mile, the residence of a Yasáwal. Descending for about half a mile to a large stream (20 paces broad) coming from the Sarghilán and Zardeo valleys, and crossing it by a wooden bridge, I reached, after a $\frac{1}{4}$ of a mile, Sar Shahr (20 houses), where I put up for the night in the melon field of Mahamad Ibráhim. About a $\frac{1}{4}$ of a mile below this place is the confluence of the Kocha Varduj and Sarghilán Zardeo rivers. The combined stream empties itself a little below Khairábád into the great river (1) which comes down a valley on the southern side past Jirm fort. Beyond the junction the river is called Kocha, and flows through a valley at this place 3 miles wide. Fruit-trees abound here, and rice is also cultivated. Continuing my journey on the 15th October $1\frac{1}{2}$ miles brought me to Khairábád, a large village (130 houses), where there is a college for religious instruction and a mosque built by the descendants of Ahmad Sháh of Sirhind in India, who settled here long ago. The fort of Jirm, situated in a valley, and on the left bank of the river of that name, is visible about five miles distant, and bearing 170° .

42. On the 17th, leaving Khairábád, which extends along the road for $\frac{2}{3}$ of a mile, I forded a small stream at a distance from it of $2\frac{1}{2}$ miles issuing from the hills on my right, and $1\frac{1}{2}$ miles farther arrived at the junction of the Varduj and Jirm rivers. About 3 miles farther I passed the village of Panj Shahr (15 houses), to the right of the road, and about a mile farther the hamlet of Ulár, on the same side of it. About $\frac{1}{2}$ a mile below Ulár I crossed to the left bank of the Kocha (45 paces broad) by a wooden bridge. The valley now becomes narrow, and is therefore called Dara Tangi. Four and a quarter miles below this bridge two small streams from the hills on the left and right fall into the Kocha, opposite each other; that on the right drains the Arghanj Khwá valley. This is very narrow at its mouth, but becomes wider at its head, and is said to contain between 15 and 20 villages and some mines of an iron ore called Chuvan. A little beyond these streams the road passes the hamlet of Robát, two houses to its left, and a $\frac{1}{4}$ of a mile lower crosses over the river (35 paces broad) by a wooden bridge to the right bank. About a mile from this bridge I passed opposite to Bágh Mubárák, a village of nine houses, situated on the left bank, and about 2 miles from the latter I arrived at Khánkáh, so called because the Pír Sháh Hamadán rested there on his journey from Koláb to Kashmir. This village contains 20 houses, and I remained here for the night. On the 18th, $4\frac{1}{2}$ miles from Khán-

(1) The Kokcha of Capt. Wood, called the Jirm river by M—S—. From Zebak to Khairabad Wood calls the river the Wardoj. — E. C. B. T.

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káb, I passed the hamlet of Takiya to my left, on the right bank, and a $\frac{1}{4}$ of a mile farther the village of Sharávak (40 houses), on the same bank of the river. Proceeding on for about $1\frac{3}{4}$ miles I passed the village of Turganí to my right. This village has a shrine dedicated to Mián Kábli Ján, another of the descendants of Ahmad Sháh of Sirbind, and opposite to it, on the left bank of the river, is the large village of Chhattá, which has a number of gardens and paka buildings, where the families of the majority of the nobles of Faizábád reside. Passing for about $1\frac{1}{2}$ miles through gardens and between ruined houses, I forded a small stream from Jauzún Darn, and reached a college for religious education near the entrance to Faizábád, and about $\frac{1}{4}$ a mile farther took up my quarters in the shrine of Sháh Ghayás-ud-dín of Jirm, the ancestor of Mián Kábli Ján and grandson of Ahmad Sháh.

43. The day after my arrival at Faizábád I paid a visit to Mír Mardán Alí Sháh of Wakhán, who told me that he had already spoken about me to Sháhzáda Hasan, King of Faizábád, who was awaiting my arrival. I here learned from Muhammad Razá, the foster father of the King, that Sháh Yusuf Alí Khán of Shighnán had only the previous day taken his departure. Failing thus to meet Sháh Yusuf Alí Khán, for whom I had brought a pair of binoculars, and thinking that on account of his brother's rebellion it would not be possible to travel through his country, I asked Mír Mardán Alí and Muhammad Razá to introduce me to the King, and to procure me a passport for travelling through Rusták. On being introduced, I made the King a few presents and read some Persian verses I had composed in his praise. In return he was pleased to give me a horse, and assigned me lodgings outside the fort. The next day, on my representing to him how far I had travelled with the sole object of seeing the tombs of my ancestors at Koláb, and that I wanted a passport for my onward journey, he replied that I had travelled so far at my own will, but that I could go no further without permission, I could make nothing of this answer at the time. The following day I was told that Sháhzáda Hasan was going with 7,000 troops against Mír Muhammad Umar Khán, ruler of Rusták. This news was most disheartening, as I had to stay for about two months in Faizábád before I got permission to proceed on my journey.

44. During my stay here I was able to gather from several reliable sources a great deal of information regarding the political changes which have of late years taken place in Balkh, Badakhshán, and the adjacent countries. Among my chief informants was Saiyid Mír Hasan, of Daráim district, who has for many years held the post of Mirzá or Mír Munshí at the Faizábád court, and who shewed me particular regard on account of my giving medical aid to himself and his family.

45. According to my informant, on Sardár Afzal Khán's death his son Abdal Rahmán Khán became governor of Balkh. He was never on amicable terms with his uncle, Sher Alí, ruler of Afghánistan, and had frequent skirmishes with

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him, in which the latter was often repulsed. Sher Alí was, however, on his return from India in 1869, able to defeat Abdul Rahmán, who fled to Samarkand, where he lived on a pension from, and under the protection of, the Russians. Sher Alí then appointed Alam Khán as governor of Balkh, and the latter made Mazár-i-Sharíf the seat of government. The several kingdoms of Badakhshán were at this time governed by princes of the royal family of Badakhshán. Jahándár Sháh was ruler of Faizábád and its dependencies, Bábá Khán of Kishm, Muhammad Umar Khán of Rusták, and Khánján Beg of Ishkásham. These princes were not on good terms with each other and with their relatives, the rulers of Jirm, and in their quarrels called in the aid of the Afgháns, who, instead of settling their disputes, usurped the throne of Faizábád and made themselves masters of the whole country. Jahándár Sháh with his family and his brother Sháhzáda Hasan then fled to Kokand, where a pension was given him by the Russians. But he was subsequently murdered by one of his own servants. Bábá Khán and his family, as well as the family of Abdul Faiz Khán, one of the chiefs of Darwáz, who were at this time in Faizábád, were taken prisoners and sent to Mazár-i-Sharíf. Muhammad Umar Khán fled to Samarkand, Khánján Beg to Chitrál, and Mír Alam Khán, Sháhzáda Hasan's step-brother, to Bokhára. The Afgháns were in possession of Badakhshán for about seven or eight years, but at the end of that period the following circumstance enabled the people to drive them out of their country. Sháh Abdul Faiz Khán, whose family had been imprisoned at Mazár-i-Sharíf, personally applied for their release to Saíd Ahmad Khán, the then Afghán governor at Faizábád, and the latter consented on condition that Sháh Abdul Faiz Khán's sister, Mahbúb Sultán, a celebrated beauty, be given him in marriage. The chief of Darwáz, who claimed descent from Alexander the Great, was so provoked at this impudent proposal that he retired and collected a large force, and, being joined by Sultán Ibráhím Khán, the former ruler of Kágh, he signally defeated the Afgháns in the Rewanj Pass, and eventually besieged them in the Fort of Faizábád. The besieged were afterwards given their liberty on the governor's promising to restore Bábá Khán's and Sháh Abdul Faiz Khán's families. This promise was, however, never fulfilled. While these events were taking place in Badakhshán, Sher Alí, the Amír of Kabul, died at Mazár-i-Sharíf, and Bábá Khán Beg managed to make his escape to Faizábád. Sháhzáda Hasan and the other princes who had fled from Badakhshán, hearing what had occurred, hastened homeward, but before they arrived Bábá Khán had made himself master of the whole of Badakhshán and

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imprisoned Sultán Ibráhím Khán, with whom he was at enmity. He had reigned for some time when Muhammad Umar Khán arrived, and with the assistance of his old subjects obtained possession of Rusták. As soon as Bába Khán Beg heard of this he led an army against Muhammad Umar Khán and drove him away; but the latter soon returned, and Bába Khán Beg was obliged to attack him a second time. While Bába Khán Beg was away, Sháhzáda Hasan appeared before Faizábád with a few followers and occupied the city, setting Sultán Ibráhím Khán of Rágh at liberty, and telling him to collect a force to attack Bába Khán Beg. Hemmed in on all sides, Bába Khán Beg made but slight resistance, and was at last taken prisoner and sent to Shighnán. His original possessions in Kishm were made over to Muhammad Umar Khán, and Sháhzáda Hasan was proclaimed King of Faizábád. These events were said to have taken place about two months before my arrival at Faizábád. The cause which led Sháhzáda Hasan to take up arms against Muhammad Umar Khán soon after my arrival was this. Mír Alam Khán, Sháhzáda Hasan's step-brother, having returned with a strong recommendation from the King of Bokhára, Sháhzáda Hasan became anxious to make some provision for his subsistence, and to this end proposed to Muhammad Umar Khán to make over a portion of his acquired possession to Mír Alam Khán, while he (Sháhzáda Hasan) would part with a portion of his, in order that his brother might be able to live comfortably and honourably. Muhammad Umar Khán not agreeing to this proposal, Sháhzáda Hasan took up arms against him. Kishm was soon occupied by a division of the Faizábád troops under Mír Alam Khán, and Rusták threatened with the remainder, so that Mír Muhammad Umar Khán was obliged to submit to the terms proposed by Sháhzáda Hasan.

46. Sháhzáda Hasan returned to Faizábád in a few days. With a view to obtaining a passport for my onward journey, I now resumed my visits at the court; but whenever I made my request I was invariably told that I could not be permitted to go until the bridges over the Kocha, which had been removed owing to the late disturbances in Kishm and Rusták, were restored. I had therefore nothing to do but wait until a favourable opportunity might offer for resuming my journey. Sháhzáda Hasan often questioned me regarding Kashmir and India, their relation with each other, their forms of government, their rulers, and such like, and I always satisfied him by giving such information as I could. He said that his brother Jahándár Sháh and the Maharája Guláb Singh were on very friendly terms with each other, and that he wished to keep up similar relations with the present ruler of Kashmir.

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He seemed to be very inquisitive about the British Government, particularly with regard to its dealings with foreign powers, and often questioned me on that head. I always spoke so very highly in praise of our Government that my words made a great impression on his mind, and he at last expressed a wish to open a friendly intercourse with the Governor-General. One day he asked me as to where Major Biddulph was, from which I concluded that he knew him, and on my telling him that he was at Gilghit he ordered Sultán Alí Khán Arsakál of Varduji to prepare to go to that place. Preparations were accordingly made, and Sultán Alí Khán with twelve men left for Gilghit. He returned from this mission in about a month, and was followed by an embassy from Gilghit, which was headed by Munshí Abdul Rahím and some native officers of the Guide Corps.

47. A further cause for hostilities between Faizábád and Rusták arose at this time. Sháhzáda Hasan had, as I was told, sent three thousand sheep to Bokhárá, one thousand of which were intended as a present to the King of that country and the remaining two thousand to be exchanged for cloth. These, as they were passing through Rusták, were intercepted by Mir Muhammad Umar Khán. As soon as it came to Sháhzáda Hasan's knowledge he collected a large force, and with Bába Khán Beg, whom he had liberated, he marched towards Rusták. I had left Faizábád the day before, and had reached Kingal near Argú fort. Here I heard that Muhammad Umar Khán had stationed a large number of troops in the Kizil Dara pass to check the advance of the invading army, and that he had also sent for an Afghán force. I afterwards learned that no sooner did Sháhzáda Hasan appear before Rusták than Muhammad Umar Khán fled, and the former entered the capital without opposition. It is said that Sháhzáda Hasan when at Rusták was astonished to meet his two nephews, Jahángír and Sher Dil, sons of his brother Jahándár Sháh, whom he had left with the family at Kokand. They had been, as they said, suspected of the murder of their father, and fearing arrest* they wrote to Sardár Abdul Rahmán Khán,† then at Samarkand, to use his influence with the Russian authorities on their behalf. Sardár Abdul Rahmán Khán, who was then preparing to return to Afghánistán through Badakhshán, wrote to them to leave Kokand at once and meet him at some point in the Baljuán territory, whence he would take them to Faizábád. This was the explanation they gave Sháhzáda Hasan; but he, suspecting that they had been summoned by

* Two of Jahándár Sháh's servants suspected of the crime had already been arrested.

† These princes were related to Abdul Rahmán Khán, being sons of his father-in-law, Jahándár Sháh.

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Muhammad Umar Khán to stir up a mutiny in Badakhshán, did not believe them, and sent them as prisoners to Shighnáu. Hearing of the approach of Sardár Abdul Rahmán Khán, and not desiring to meet him, Sháhzáda Hasau, it is said, left Rusták and returned to Faizábád, whence he went to Gilghit *via* Chitrál in company with Munshi Abdul Rahim. I afterwards learned that he died at Srinagar on his way to Calcutta, and that his body was brought back to Faizábád. Sardár Abdul Rahmán Khán arrived at Rusták at last, and Mír Bába Khán Beg went out to receive him. He at once made up the quarrel between Muhammad Umar Khán and Bába Khán Beg by restoring Rusták to the former and appointing the latter to the governorship of Faizábád. He remained with them for about a month with a view to obtaining arms and provisions to enable him to recover possession of Balkh. By the beginning of summer all arrangements were completed, and Sardár Abdul Rahmán Khán marched towards Balkh at the head of 1,500 troops, supplied by Bába Khán Beg and Muhammad Umar Khán, who also accompanied him. On arrival at Khánábád, the Afghán troops from Mazár-i-Sharif and Takhta Pul came to receive him. It is said that Abdul Rahmán Khán having been displeased with Bába Khán Beg imprisoned him on arrival at Khánábád, and nominated Muhammad Umar Khán as King of Badakhshán under the title of Sardár. Bába Khán is said to be still in Afghánistán as a State prisoner.

48. A few days before the fall of the Afghán power in Badakhshán, as mentioned above in paragraph 44, Amír Sher Ali, while flying from Kabul towards Mazár-i-Sharif, wrote a letter from Tashkurgán to the Afghán governor at Faizábád, named Said Ahmad Khán. This letter has fallen into my hands, and its purport is as follows:—

“Your letter has been laid before the Amír. As it is necessary that you should know about the state of affairs in Afghánistán, you are hereby informed as follows:—There have been up to this time altogether three engagements between our troops and those of the British, viz. one at Ali Masjid and two in the Kurram valley. In these three engagements, although we lost a good many of our men, the enemy lost twice that number. After that the enemy remained stationary, nor do they seem to think of advancing farther during winter. To them not only the season, but also the tribes, such as the Afridis, who will not fail to give trouble, must be a cause of anxiety. No injurious change whatever has taken place in the civil or military administration of this country, and everything is going on as smoothly as before. The chiefs and nobles of this God-granted kingdom being desirous that the war should cease and

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peace be restored to the people, have applied on the subject to the Amír, who, after consulting with them and with his courtiers and military officers, has come to the conclusion that the matter could not be settled except either by mediation or by arms. No matter if the enemy changed their mind from future war or interference in the affairs of Afghánistán, but they should be made to confess the guilt of the mischief they have already done. As matters now stand, though winter may pass in inactivity, it is very likely that the war will be resumed early in spring. The Amír sees no use in his sitting idle in the capital, and must avail himself of the present opportunity. He has, therefore, with the concurrence of his courtiers, made up his mind to go to St. Petersburg and request His Majesty the Emperor of Russia to mediate. He has accordingly entrusted his son Muhammed Yákúb Khán with the reins of government, appointing General Dáúd Sháh Khán, Ghulám Haidar Khán, Muhammad Karím Khán, and other officers, to help in military matters, and Mirzá Saiyid Ahmad Khán and Náib Muhammad Rahím to advise in civil matters, and enjoining them to discharge their respective duties as heretofore. The officers and Sardárs who accompany the Amír are Sardár Sher Alí Khán, Sháh Muhammad Khán, minister for foreign affairs, Mirzá Habíb Ullah Khán, Kází Abdul Kádir Khán, Sardárs Muhammad Ibráhím Khán, Muhammad Háshim Khán, Muhammad Táhir Khán, and a few servants; also the Russian Ambassadors, who number among the Amír's advisers, with their guns. Having left Kabul on 18th day of Zí Haj, 1295, the Amír and his followers arrived at Táshkurghán on 7th Moharram following. Here he proposes to stay for a week or so, in order to refresh himself after the fatigue of the journey, and then proceed to his destination *via* Mazár-i-Sharíf.

"In conclusion, you should keep your mind easy in every way about Afghánistán. If it please God, the matter will in time be laid before the Russian Congress at St. Petersburg, and settled through the Emperor's mediation. It is hoped that by the beginning of spring all disturbance and war in Afghánistán will come to an end. *Postscript.*—Your despatch to Muhammad Nabí Khán has been laid before the Amír. As soon as the Amír arrives at Mazár-i-Sharíf, he will speak to the Luináb about you. In the meantime you are enjoined to discharge your duties honestly and faithfully. Should you at any time find anything go wrong and beyond your control, you must refer the matter to the Luináb and do it with his advice. Dated 11th Moharram 1296."

Sealed.

SHER ALÍ.

,,

MUHAMMAD NABÍ.

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49. To return to my journal. Faizábád is a large town with about 200 shops, forming two parallel streets called Bázár Madrasa, and about 85 more in a large plain a little to the north, known as Bázár Chaman. It has a population of about 4,000 men—all Sunní Muhammadans. There are two forts north of the town, on the right bank of the Kocha, in the smaller of which the King and his family reside, while the other is used for holding court and other public purposes. A third fort, but now in ruins, called Zagarchí (from zagar, or linseed, which was formerly sown there), is situated on a height to the east of Bázár Madrasa. There are four shrines or zírats, namely (1) Khirká-i-Sharíf, which has a madrasa or college with about 200 pupils; (2) the zírat of Sháh Ghayás-ud-din of Jirm; (3) the zírat Sabzposh; and (4) the Zírat Khwája Abdul Márúf. Besides the college attached to Khirká-i-Sharíf near Jauzún Dara, there are three others in different parts of the town, one being attached to Zírat Sháh Ghayás-ud-din, another near Bázár Chaman, and the third close to Bázár Madrasa. These colleges are supported partly by grants from the Kings of Badakhshán, and partly by the charity of the public. The students are generally men who are desirous of obtaining an advanced education in Persian and Arabic, chiefly religious. Such of them as are poor and unable to support themselves are also provided with food from the funds of the establishment. All mosques in the country are generally provided with a small room where elementary education is imparted to boys by the Mulláhs, who reside there. In large places there are also schools for girls presided over by women. The town has two saráis for the convenience of strangers. Markets are held twice a week, on Mondays and Thursdays. Barley, wheat, rice, &c., grow well, and fruit-trees abound. Cotton, cotton cloth, and salt, are brought from Tálukán, in the Kataghan territory. The salt is dug out of mines in slabs about 2 feet long by 8 inches wide. Three of these slabs make the load of a donkey, and are worth 2 Sufed Tangas, or nearly 8 annas, in Faizábád. I learned that Tálukán was about 1½ days' journey to the west. Sugar, tea, indigo, spices, cloth, and all sorts of other articles of European manufacture, are brought from Pesháwar by Bajáur merchants *via* Chitrál and Zebák and exchanged here for horses and cumin seed. Kokand and Bokhárá traders bring Russian sugar, cloth, cutlery, and other articles of commerce, and take back in return horses and sheep. I saw fish in the Kocha river, but people do not use them for food. The climate of Faizábád is similar to that of Pesháwar. The inhabitants are well built and fair complexioned, and being well-to-do are better clad than Wakháuis. The houses, though generally better built, are on the same pattern as those of Wakhán. Theft, robbery, adultery, &c., are seldom heard of in Wakhán and Badakhshán; disputes connected with land and irrigation are all that have to be decided by the village communities or the higher authorities, such as Aksakáls, &c. Foreigners discovered intriguing are always killed. Men of rank, when imprisoned for a few days, are shut up in a small room near the treasury, while poor prisoners are sent to the stables, where they are looked after by the

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officer and men in charge. There is no regular paid army, but Wulsí troops are called out when necessary. They are armed in the same way as in Yásín and Wakhán; I saw no guns. The chief beasts of burden are the ass and the horse in the higher regions, while the camel (Bactrian) is employed in the lower. Some rudely constructed carts drawn by oxen or horses are used for bringing in the produce from the fields wherever practicable, but they cannot be used for journeys for want of proper roads. Mules are met with, but they are not common.

50. Having obtained a passport, I left my quarters in Zírat Sháh Ghayás-ud-din at Faizábád on the 10th December 1879, and, proceeding for about $\frac{1}{2}$ a mile through the city arrived at the forts. Of these, the one used for the royal residence, a square of 75 paces side, is to the left of the road, while the other 125 paces square is to the right. The road or space between the two forts is about 60 paces. Descending for about 200 paces to the river (50 paces wide, I crossed it by a wooden bridge, and ascending for 100 paces arrived at the chaukí, or guard-house, on the left of the river. At the foot of the hills across the river, opposite the chaukí, is the zírat of Khwája Abdul Márúf. Two and a quarter miles beyond the chaukí I passed the village of Batáshá (50 houses), and about half a mile farther Bâghsháh (14 houses), so called from an old garden of the time of Sháh Sulaimán. A small stream here crosses the road and falls into the Kocha to the right. About a quarter of a mile farther the road leaves the course of the river and ascends to the Argú plain; the ascent is about $2\frac{1}{4}$ miles long, of which only the last part, $\frac{1}{2}$ a mile, is somewhat steep. A small stream flowed down it to my right. Proceeding for about 3 miles along a gently rising plain the road crosses by a narrow and winding valley, $\frac{1}{2}$ a mile long, a small range of hills, and traversing again a level plain for $1\frac{3}{4}$ miles reaches the fort of Argú, and thence the village of Kingal across a small stream. This village contains 200 houses, and is inhabited chiefly by Turks. I put up with Arbáb Yákúb, and learning from him the unsettled state of the country towards Rusták, see paragraph 46, I proceeded to the Daráim valley. Leaving Kingal on the 11th an ascent of about $\frac{1}{2}$ a mile brought me to the top of the ridge bounding the Argú plain on the south; and descending gently for about $\frac{3}{4}$ of a mile I crossed the main road to Tálukán, from which I had diverted near Argú fort. Ascending gently for about $1\frac{3}{4}$ miles, and then descending for $\frac{3}{4}$ of a mile, I reached the village of Ab-i-Bárik (wholesome water), consisting of ten houses, in Gorak Dara. This dara is so called from its being infested by Gurg, which in Persian means wolf, and which has been corrupted into Gorak. Proceeding up a small stream for about $\frac{1}{4}$ of a mile, and fording it, I ascended for about 3 miles to the top of another range, where I saw a large number of horses grazing. Descending for about $1\frac{3}{4}$ miles I passed the village of Chapáo (22 houses), and continuing the descent for about a mile farther I reached the level cultivated plain of the Daráim valley. Proceeding along a pretty level plain for about $1\frac{1}{2}$ miles, I arrived at Hájí Pahlwán fort; there fording a small stream flowing

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down from Khandán Shahr I proceeded up the Daráim valley, and after $\frac{1}{2}$ a mile passed Kaftar Khána, a village of 30 houses, on the opposite or left bank of the main stream. Khandán Shahr, in a valley to my left, was also visible at a distance from this place. Continuing my course for $1\frac{1}{4}$ miles I forded the stream near Deh Mughal (20 houses) to the left bank, and arrived at Deh Bázár village (30 houses). Here, partly on account of the disturbances and partly on account of snow, I had to wait for about a month and a half before I resumed work.

51. Resuming work on 27th January 1880 I crossed over the stream to Deh Mughal, and proceeding up its right bank along a pretty level road for $1\frac{3}{4}$ miles I reached Chashma-i-Kalandarín (30 houses), where there is a zíarat to Chehil Tan. Here the road crosses over the stream by a wooden bridge, and branching off to the right leads over the range to the Teshgán valley. Following the left bank of the stream for about $1\frac{1}{4}$ miles I arrived opposite the village of Kázi Mughal, also called Deh Mulláyán (14 houses), situated on the right bank, where I remained for the night. One and a half miles higher up the valley, and on the same bank with Kázi Mughal, is the village of Kham (30 houses), the residence of the Aksakál of the Daráim valley. Sharif Báí, a wealthy Turk, lives in this village, and I staid with him for the night of the 28th. Proceeding the next day for about $\frac{3}{4}$ of a mile, I arrived at Mughal Tai (25 houses), close to which, in the range of hills bounding the valley on the south, is a dara, which I was told was inhabited. About $\frac{3}{4}$ of a mile higher up is the hamlet of Turgini (26 houses), and $1\frac{1}{4}$ miles farther the village of Chirpák (40 houses). Proceeding about $\frac{3}{4}$ of a mile from the latter I arrived at Tút Dara (15 houses), and nearly $\frac{1}{2}$ of a mile farther I passed the village of Bágh Súfí (30 houses). The road, which up to this village was pretty level, now began to ascend gently, and after $1\frac{3}{4}$ miles I arrived at Kaftar Khána (22 houses), opposite to which, on the right bank of the stream, is the large village of Doáb, containing 40 houses. About $1\frac{1}{4}$ miles farther is the hamlet of Nauábád (10 houses) with the village of Deh Khwája (20 houses) on the opposite or right bank. The next village, Munjí Páin (8 houses), is about $\frac{3}{4}$ of a mile higher up the left bank, and Munjí Bálá (12 houses) at the head of the valley is $\frac{1}{2}$ of a mile farther. The wolves are so numerous in the valley that I saw some six or seven, but on the opposite bank of the stream between the last two villages. From Munji Bálá the road crosses over a pass to Jirm fort, but is impracticable in winter on account of snow. I was told that it was about half a day's journey on horseback. Leaving Munjí Bálá on the 30th of January I returned to Deh Bázár on the 7th February 1880.

52. Being told that the best and the most direct route from Faizábád to Daráim lay through Khandán Shahr valley, I accepted an invitation from Mián Zikr Ullah, one of the descendants of Ahmad Sháh of Sirhind, who lives in that valley. Having heard that I was at Deh Bázár he had come to visit me, and as he told me that his old father, who had lost his eye-sight, would be glad to see me, I left Deh Bázár again on the 10th February. Retracing my steps along the right bank of the stream to within a short dis-

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tance of Hájí Pahlwán fort, I turned to my right towards Khandán Shahr valley, and proceeding for about $2\frac{1}{4}$ miles along the right bank of the stream I arrived at the village of that name. This is the largest village in the Daráim valley. It contains about 250 houses, and the inhabitants are wealthy and respectable. Remaining here for the night I left on the 11th, and about $1\frac{1}{4}$ miles higher up the right bank of the stream I reached the hamlet of Balakí (9 houses), the residence of Mián Zikr Ullah, with whom I remained for the day. Leaving on the 12th I passed, after $\frac{3}{4}$ of a mile, the village of Antaláh (40 houses), and about a mile farther that of Gavar Báí (30 houses), both on the right bank of the stream. There were some houses, known as Avar Báí, on the other bank opposite to the latter. About $1\frac{3}{4}$ miles farther the road passed by the village of Khaspák (30 houses). Proceeding thence for $1\frac{1}{4}$ miles along a gently rising road I arrived at Turk Gorgán (30 houses), and about 1 mile farther from the latter at Karchí (35 houses), where I remained for the night. Leaving on the 13th I turned to the left to ascend the range of hills bounding Argú plain to the south. An easy ascent of 3 miles took me to the top of Kotal-i-Kadári pass, and an equally gentle descent of about $2\frac{1}{4}$ miles brought me to Ganda Chashma village (74 houses), where I remained for the night. This village is so called from a small spring impregnated with sulphur near it. On the morning of the 14th I took a bearing to a peak in the direction of the pass in the range bounding Argú on the north, and sent off one of my men to pace the distance to the junction of the road we had travelled from Faizábád. This he found to be $1\frac{1}{4}$ miles, and on his return I retraced my steps and reached Deh Bázár on the 21st February.

53. At Deh Bázár I learned that Sháhzáda Hasan had gone to Gilghit in company with Munshí Abdul Bahím, and that Mír Bába Khán had become governor of Faizábád. Owing to this change, and before I left the valley, the government of Daráim passed from Mír Salím, brother of Mír Álam Khán, to Mír Bába Khán's brother, Khujan Kul. Subsequently, when Mír Salím and Mír Álam Khán went away, Khujan Kul became governor of Kishm, transferring the government of this valley to Muhammad Sábir.

54. Peace being now restored in Rusták, I was at liberty to proceed down towards the mouth of the Daráim valley, and leaving Deh Bázár on 25th February I passed Hájí Pahlwán fort. Proceeding down the valley along the right bank of the stream for about two miles I came to Kaluk, a village of 100 houses, situated on both sides of the stream. This village is so called from a tribe of Turks of that name, by whom it is chiefly inhabited. About $1\frac{1}{4}$ miles farther I passed the village of Langar (65 houses), to the left of the road on the right bank. The village of Gáokí is $1\frac{1}{4}$ miles lower down the valley to the right of the road, and there the Faizábád-Tálukán road crosses this valley. Opposite to Gáokí, on the left bank of the stream, is a solitary house, and at a little distance from it is the fort of Hazára. At Gáokí I found

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Amír Abdul Rahmán Khán with Mir Bába Khán and others encamped *en route* to Balkh, and paid him a visit. As I was a Saiyid, he received me graciously; and having heard favourably of me from my late host of Deh Bázár, who had brought provisions for him, he urged me to accompany him to Balkh, and promised me, in the event of his success, a *jágir* in Kabul. I told him that I was on my way to visit the shrines of my ancestors at Koláb, and therefore begged him to excuse me. Two miles beyond the encampment I passed a water-mill, and thence, ascending $\frac{1}{2}$ a mile into a *dara* to the right, I reached Pingáni village (100 houses), where I remained for the night. While I was with Amír Abdul Rahmán Khán one of my servants had continued his journey, and I had expected to meet him here in the evening. Not finding him, and being told that instead of turning into the Pingáni *Dara*, through which the best and shortest road between Daráim valley and *Atanjala*b passes, he had probably gone to Unnáb, I left on the morning of the 26th, and descending again for $\frac{3}{4}$ of a mile reached the Daráim stream. Following its right bank for about $1\frac{1}{2}$ miles I passed the village of Alái, situated above the road to the right and inhabited by Hazáras. About $4\frac{1}{2}$ miles farther the road crossed over to the left bank, and passing through Bágh Tút (mulberry plantation) for about $\frac{3}{4}$ of a mile recrossed the stream, here 20 paces wide, to Unnáb village, where I put up for the night. This village contains 170 houses, situated on both sides of the stream. Here I learned that my servant had passed in the morning and had taken a difficult short cut across the range to *Atanjala*b. I was asked to halt a day at Unnáb by a relative of the Mír of Faiz-ábád, who lives here, to afford medical aid to his son. Wheat, barley, peas, and millet, are the chief produce of the Daráim valley; among the fruits are apples, pears, pistachios (which flourish in elevated portions of the valley), and apricots; mulberries, though grown here, are chiefly obtained from the adjoining valley of Tesbgán. The pistachio-tree bears fruit only in alternate years, the intermediate years the blossoms called Buz Ghoja are made to yield a valuable red dye. Skins of wolves, jackals, and foxes are largely exported. The Hazáras, who have several settlements in this and adjoining valleys, came originally from Afghánistán. The whole valley was covered with snow.

55. Starting on the 28th, I passed after $\frac{3}{4}$ of a mile through a mulberry plantation with a hut on the right bank of the main stream, and about $\frac{1}{2}$ a mile farther a water-mill on a small stream crossing the road; both the plantation and the mill belong to Unnáb village. At 300 paces from the mill the road turned to the right to cross the range. The ascent for about $\frac{1}{2}$ a mile is stiff, after which, for nearly the same distance, it is gentle to the top of the ridge. A descent of about a mile took me down to a plain on the left bank of the Kooha, which here flows a little to the left of the road in a deep channel. Proceeding up the river for about $1\frac{1}{4}$ miles I passed the village of Dasht-i-Amáni (120 houses), situated on the opposite or right bank in the Rusták territory, and about $\frac{1}{2}$ a mile farther a temporary wooden bridge spanning the river. The road here descended to the water, and

after traversing its left bank for about $3\frac{1}{2}$ miles I reached the village of Atanjalah (50 houses), at the junction of the Argú stream with the Kocha river. Here I staid for the night, after hearing that my servant had visited the place and was now seeking for me in the direction of Pingáni Dara. To give him time to return, and to take the opportunity of surveying the direct road between Argú fort and Atanjalah, I left my extra servants and baggage, and started on the morning of the 1st March under the pretence of seeing a patient whom I had treated at Argú. The river Kocha for the greater portion of the distance flows close under the hills bounding the Argú plain on the north, and the road, instead of following the river, crosses over the range by an easy ascent of 600 paces, and an equally gentle descent of 700 paces. At $\frac{1}{2}$ a mile from the foot of the descent I passed the village of Kamálistán (60 houses), and $\frac{1}{3}$ of a mile farther that of Kashka Daván of the Hazáras (75 houses). The next village I came to was Chár Dara, containing 37 houses, $1\frac{1}{4}$ miles distant, and $1\frac{1}{2}$ miles from it the village of Post Khur (40 houses). Proceeding $2\frac{1}{4}$ miles farther I passed the village of Pahlwán Kalandar (32 houses), and then, $1\frac{1}{2}$ miles from the latter, Mullá Beg Nazar, consisting of 53 houses. Three hundred paces farther is the village Háfiz Mughal (70 houses), inhabited chiefly by Turks, and 700 paces farther is the fort of Argú, where I remained for the night.

56. Returning to Atanjalah on the 2nd, I found my servant had arrived. Leaving Atanjalah on the 3rd March I retraced my steps to the temporary bridge over the Kocha, and descending to it for 190 paces crossed over to Rusták territory. The bed of the river here is so confined that it is only 25 paces broad; the stream is deep, and has a rapid current. Proceeding up the river for 600 paces I turned to the left, and ascending a spur for $\frac{1}{2}$ a mile descended into Kizil Dara* by a very gentle descent of $1\frac{1}{4}$ miles. This ravine is so narrow that in one place, called Kún-i-Gáu, two men cannot walk abreast; the stream issuing from it falls into the Kocha. A little to the left of the mouth of this stream, and opposite to the site of the permanent bridge over the river, is a watch-tower. For $1\frac{1}{2}$ miles the road follows the bank, but for the next 4 miles it runs up the bed of the stream, and is very difficult. Ascending gently for $\frac{1}{4}$ of a mile to a level spot where travellers generally rest, I ascended the Kizil Dara pass by a steep ascent about a mile long. This was rendered more difficult by the melting snow, which had made the roadway muddy and very slippery. From the top I had a good view of the range, below which Atanjalah is situated, as high up as Pingáni Dara. Descending gently for $\frac{1}{4}$ of a mile, and then following a tolerably level road for 700 paces over snow, I passed the village Deorí (120 houses), some 400 paces to the right of the road, and about $\frac{1}{4}$ of a mile farther arrived at Ilkáshán (95 houses), where I remained for two nights. A small stream takes its rise near Deorí, and is joined by another from Ilkáshán. Starting on the 5th, and traversing along a level plain for $1\frac{1}{2}$ miles, I saw the village of Dasht Chinár (120 houses) at a bearing of 210° . This

* Kizil in Turkish means red. The name is given to this dara because of the red colour of its soil.

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village is situated on the slope of hills bounding the valley on the north, and lower down, where this valley opens on the Kocha, is the well-known Begum bridge over that river. Proceeding for 2 miles farther I entered Dara Tangi, the entrance to which is defended by a wall and watch-tower (now in ruins). The length of the wall from the base of the hill on the western side to the bank of a dry watercourse, through which the road passes, is 60 paces; the watercourse itself is only 15 paces between the wall and the eastern hill. After about one-fourth of a mile I passed a dara to my left, which I was told was inhabited, and about $1\frac{1}{2}$ miles higher up another to the right with the village of Ghanj (50 houses) about 1 mile from the road. I then descended the dry bed of the torrent from Ghanj Dara by a steep descent of 300 paces, and ascended gradually for 1,200 paces to the top of the pass. Travelling along a pretty level road for $1\frac{1}{4}$ miles, I passed Jaryel (70 houses) to the left, and another mile farther the village of Kozur (60 houses), about a mile to the right of the road. The village of Sar-i-Rusták (110 houses), situated on both sides of the stream (flowing down from Jaryel), is $1\frac{1}{2}$ miles farther, and is chiefly inhabited by Pírzádas, the descendants of Makhdúm-i-Azam of Samarkand, who are Pírs, or religious preceptors, of all the Mírs from Balkh to Bokhárá. Here I put up for the night in the school for religious instruction kept up by the Pírzádas, and partook of their hospitality.

57. Leaving on the 6th, I passed after $2\frac{1}{2}$ miles the junction of the streams from Sar-i-Rusták and Pusht Bahár Dara. I was told that a high pass at the head of Pusht Bahár Dara led to Badakhshán territory. The hills to the left are low and distant about 1 mile; to the right, across the stream, is the village and hill of Khoja Surkh. The village contains 190 houses. One-fourth of a mile farther, and on the same side as Khoja Surkh, is the village Samarghián (70 houses), and another 800 paces onward is a Kbánkáh and a village (65 houses) at the foot of the same range. Proceeding for $\frac{2}{3}$ of a mile I reached the town of Rusták, situated on the left bank of the stream of the same name, and put up in Sobhá Singh's sarái. Rusták is a large place, and has three saráis, viz. one built by the Chiefs of Rusták, a second by a Turkish merchant for the maintenance of a school, and a third by a hakím and merchant named Sobhá Singh,* who originally came from Pesháwar. Besides the school above mentioned, there are two others for religious instruction, supported partly by grants from the Mírs and partly by public charity. The town contains about 2,000 houses and 195 shops; the latter arranged in two parallel streets, as in Faizábád. The shops in both these towns are built in the same way. They consist of mud walls neatly plastered over, with good flat roofs and doors. They have, as in India, an inner room for storing goods and an outer one for exposing them for sale. At Rusták I saw,

* Although a Hindu, Sobhá Singh is said to have been much respected and loved by the Muhammadans of Rusták and adjacent countries. His sarái, besides affording accommodation for travellers and baggage animals, contains a mosque and a dharamsálf. During his lifetime travellers not only received free quarters, but were supplied with cooked food or rations. He was so charitable that on several occasions he gave away all he had to the poor.

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for the first time since leaving Kashmir territory a few Hindu shopkeepers. These consisted of 2 or 3 grocers, who came originally with Sobhá Singh, and of 2 goldsmiths from Abbottabad, who had lately arrived there. The fort, situated to the north of the town, is a square of about 100 paces side. The walls are of mud, about 6 yards thick and 10 yards high. They are provided with parapets for the defenders, are strengthened by bastions at the four corners, and have a ditch dug round them. The Mirs of Rusták have their residence and hold their court, &c., in the fort. Here are also two guns which the Afgháns brought with them. Between the town and the fort is a large enclosure surrounded by a mud wall with about 100 temporary sheds along its sides, where markets are held every Monday and Thursday. The climate of Rusták is warmer than that of Faizábád. Cotton grows in Rusták territory, and is woven into different kinds of Aloha cloth. Barley, rice, wheat, and other grains are produced, and fruit-trees abound. Salt and sugar are imported, as in Faizábád. From the town a road over the low hills to the west leads to Tálukán. The valley of Rusták is chiefly inhabited by Turks of the Kaluk tribe, who are a very industrious race. They rear flocks and cattle, cultivate land, and are great traders. There was no snow on the road from Sar-i-Rusták, though the hills on each side were more or less covered with it; but from the yellowish colour of the grass I could see that it had emerged from under its snowy cover only a few days before.

58. Leaving Rusták on 8th March, and travelling for $1\frac{1}{4}$ miles along a pretty level road on the left bank of the stream, I passed the hamlet of Bátil Khán (8 houses), distant about 2 miles, at the foot of the hills to the left of the road; to the right the Khoja Surkh hills rise up at about 100 paces from the opposite bank. About $\frac{1}{4}$ of a mile farther is the village Kila Sokhta (40 houses), lying between the road and the left bank of the stream; and $\frac{1}{2}$ a mile onward that of Jar (60 houses), on the right bank. Proceeding for 450 paces I passed through Tokha, a village consisting of 130 houses, and a $\frac{1}{4}$ of a mile farther reached the hamlet of Mahal (15 houses), to the right of the road on the left bank. Half a mile farther is the village of Bága Bái (70 houses), close to the right, and $\frac{3}{4}$ of a mile onward that of Akhjar (112 houses), at the foot of the hills on the right of the stream, inhabited by Hazáras. The road then, after about $\frac{1}{2}$ a mile, passes through the next village, Bishkan (60 houses), and at very nearly the same distance from it crosses the stony bed (180 paces) of the Rusták stream. This stream, which had much more water near the town, had here only enough to turn about two mills. Proceeding along the right bank of the stream, close to the Khoja Surkh hills, for about $1\frac{1}{4}$ miles I passed the village of Tolak (75 houses), inhabited by Turks, to the right of the road, and $\frac{1}{2}$ a mile farther that of Bárá (50 houses), also on the same side. About 700 paces from the latter are a few huts to the right, while on the opposite bank, at the foot of the hills, is the village of Kizil Kila (150 houses), also inhabited by Turks. The next village, Bái Nazar (80 houses), is $1\frac{3}{4}$ miles farther to the left of the road, on the right bank; the Khoja Surkh hills here are low, and the road runs close to their foot.

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Proceeding for about $1\frac{1}{4}$ miles I passed the village of Yakátút (70 houses), close to the left of the road, and about 5 miles farther that of Bálich (200 houses), at the foot of the hill on the opposite or left bank of the stream. This valley, which near Rusták was over two miles broad, was now gradually reduced to the width of less than a mile. The road down it sloped gently, and the hills on either side decreased in height and were clear of snow. At $2\frac{1}{4}$ miles farther I crossed the dry stony bed of a torrent (400 paces wide) from the hills to my right, and $\frac{2}{3}$ of a mile farther passed a large tank, about 80 paces long by some 35 paces in breadth, from which a small stream of water issued, and, irrigating the land of Khoja Jarǵhátún (10 houses), close to my left, joined the main stream. Deh Biloch, so called from Beluchistán, from which the original settlers came, is on the opposite bank, and contains 12 houses. The people of the neighbourhood believe that the water of this tank is connected by a subterranean passage with that of Kol Shiva, and relate a legend of a shepherd who had a hollow staff, in which he had secreted some gold coins. This he accidentally dropped into the Shiva Kol, and it afterwards appeared in this tank. The shepherd having come to the Rusták valley recognised his staff, which was restored to him by the authorities after he established his claim to it by his knowledge of its contents. This valley, I learned, opens below Yan Kila on the Oxus at Saiyád Ferry; but the country on the other side is covered with forest and is infested by robbers. Turning to my right, I ascended the Khoja Surkh hills, very near their termination, by an ordinary ascent of 650 paces, and travelling across a plateau for $\frac{2}{3}$ of a mile I descended for 700 paces to a very nearly dry mountain torrent to my right. Crossing its bed, here about 100 paces broad, and going up the right bank of another torrent from the north, which here joins it, for $1\frac{1}{4}$ miles, I passed a hamlet of three huts, known as lesser Takhnábád, on the opposite bank of the torrent. From this place the road passes between the gardens on the left and the torrent on the right for $\frac{1}{2}$ a mile to the village of Takhnábád, consisting of 154 houses, situated near the termination of a low ridge of hills which had followed the course of this torrent to the left of the road. This village is inhabited chiefly by weavers, who carry on their thriving trade, and are well-to-do and respectable people. Remaining here for the night I left on the 9th, and travelling along a pretty level road for $1\frac{3}{4}$ miles passed a hamlet of 14 houses to the left, and at about 2 miles farther reached the fort of Chayáb, so called from Cháh-áb, or well water. There is no running water in this vicinity, and therefore wells have been sunk. The fort is an oblong of 75 by 50 paces, with mud wall sides and bastions at the corners as usual; the town, surrounded by a curtain wall about $2\frac{1}{2}$ miles in circumference, lies close to the east. It contains about 1,000 houses and 200 shops. Mír Sultán Sháh, brother of Mír Muhammad Umar Khán, of Rusták, governs here for his brother. About $1\frac{1}{2}$ miles to the east of the city lies a range of high hills, which, branching off from Kizil Dara, turns round, and running by the head of the Pusht Bahár Dara Pass, and thence through the districts of Shahr-i Buzurg, Dáung, Pasákú, and Safed Sang, reaches the Oxus.

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59. At Chayáb I put up in Khalifa Shekh Naím's house. He is the Pír of the people of the Rusták and Chayáb territories, and also has followers in Bokhára, Kataghan, Balkh, and other countries. He was a long time in India, for several years a disciple of Ghulám Alí Sháh of Delhi, and for about 12 years a disciple of Imám Alí Sháh of Ratar Chbatar. I had seen him at the latter place, and now he recognised me and received me very kindly. He procured me a passport from Mir Muhammad Umar Khán, who came here to raise a force and collect supplies, and who left immediately after with 500 men and some provisions to join Sardár Abdul Rahmán Khán at Kataghan. Leaving on 10th Maroh, and travelling along a level plain for 2½ miles, I passed the village of Anjír (40 houses). This village is situated in a dara about 1 mile to the right of the road. I heard that a road through Anjír Dara crosses the range by an easy pass and leads to Rágh and Badakhshán. On the low hills to the left of the road is also a village called Kaftar Khána (50 houses). Two and a half miles farther is the village of Kadak (60 houses), close to the left of the road. From this place the road descended gently into a narrow dara, and after about 1¼ miles passed the village of Khása Chashma (108 houses), to the right of the road. There is a custom-house here, and a small stream issuing from a spring runs through this village across the road and falls into a smaller one, which comes from Kaftar Khána, running along to the left of the road from near Kadak village. There are water-mills here for grinding corn. The next village, Shamistán, where there are a number of springs, is 1½ miles farther to the right, and another hamlet of the same name is in a small dara to the left of the road, 3½ miles lower down. Proceeding for 1½ miles, I passed a garden in the middle of this dara with two water-mills on its left and right appertaining to Shamistán, and at very nearly the same distance farther reached the left bank of the Oxus (Panjah) river close to a ruined mud watch-tower. Turning to the right, the road runs along the foot of the hills for 2¼ miles to the village of Samtí (69 houses). The village is situated on slightly elevated ground in the low lands on the bank of the river, and I learned that in times of inundation it is surrounded by the waters of the Oxus. The bank of the river from the ruined watch-tower to Samtí is marshy and overgrown with rank grass, the favourite retreat of wild boars. Proceeding for 1¼ miles between cultivated land to right and a dry channel to my left, I reached the ferry. The horses and the servants forded the river, which was here divided into four channels, 109, 207, 680, and 1,012 paces respectively in breadth, with only a few paces of dry land between them. The current was rapid in the two middle channels, and the water waist-deep. The bed is sandy, and the water was reddish from rain, which I heard had fallen higher up the previous day. As I crossed by a jálá, I was carried about a hundred paces up the river near its junction with a stream from the right, and was rowed across a single channel to the right bank to the village of Bárak, where I remained for the night. This village contains 104 houses situated in a narrow valley, and on the left bank of a small stream which here joins the river. There is a

custom-house here and a paka-domed Khánkáh near it; the Oxus here forms the boundary between the Rusták and Koláb territories. I was told that a pass across the hills to the east led to a town called Daultábád, a short stage from Bárak.

60. Leaving Bárak on the 11th March, and proceeding up the valley through cultivation for $1\frac{1}{2}$ miles, I crossed the stream to its right bank, and about a mile farther passed a water-mill. At $\frac{1}{4}$ a mile from the mill, and close to Jhulga village (80 houses), I forded the stream to the left bank, and $1\frac{3}{4}$ miles onward passed opposite the village of Murshgarán (40 houses), situated on the right bank of the stream. The next village is Jalálo (70 houses), $\frac{3}{4}$ of a mile higher up and close to the right of the road, and about $\frac{1}{2}$ a mile farther is the village of Pistamazár (97 houses), to the left of the road. Another hamlet of the same name, consisting of 40 houses, is $\frac{1}{2}$ a mile higher up and on the same side of the valley, and about $\frac{3}{4}$ of a mile farther the road passes through the village of Adiná Báí (72 houses). Proceeding for $1\frac{1}{2}$ miles I passed the village of Sar Chasma-i-Páín (90 houses), to the left of the road, and on the right bank of the stream, and $\frac{1}{2}$ a mile farther the village of Sar Chasma-i-Bálá (115 houses), to the right of the road. There is a ruined fort near this village, and the stream along which I had travelled from Bárak also issues close to it from a spring at the foot of the hill to the right, the volume of water here being enough to turn two mills. The ascent up to this village is very gentle, and so it continues for about $4\frac{1}{2}$ miles farther; but there is no water along this latter portion of the road. Descending gently $\frac{1}{2}$ a mile the road becomes a zig-zag path along the side of the hills to the right, while on the left commences a deep ravine. Beyond this ravine the hills continue for about 2 miles and end in a peak, which has a salt mine near a Jabba or lake. After a stiff descent of about $3\frac{1}{2}$ miles, I descended to a plain, and about $1\frac{1}{2}$ miles farther reached the village of Shilalo (70 houses), inhabited by Turks of the Kaluk tribe. Proceeding from this village for about $2\frac{1}{2}$ miles, with the hills on my right and the level plain with the river Yáksú (correctly Yakhsú, from yakh, ice) (1) beyond it to the left, I arrived at the foot of a spur. Crossing it by an easy ascent of $\frac{3}{4}$ of a mile, followed by a descent $\frac{1}{2}$ a mile long, I traversed a level plain for about a mile to the sheds of camel-men outside the town of Koláb. Crossing a small stream of water from the right and passing a kacha bázár, where markets are held every Monday and Thursday, I reached after $\frac{1}{4}$ of a mile the south-west corner of the town. Skirting the southern side of the town along the right bank of the stream for $\frac{1}{2}$ a mile, I arrived at an Idgáh, whence, turning northwards, I proceeded for 340 paces to the house of Muhammad Yákúb Kalán, where I took up my quarters. The regularly built town, situated on the left bank of Yáksú, is nearly square, and contains 1,000 houses; from the middle of the square four streets lined with shops (400 in number) run to the four sides. The suburbs to south and east contain 800 houses, some of them with fruit gardens attached to

(1) "Oxus" appears to be merely a corruption of Yakhsu. Several feeders of the river go by this name.—H. C. B. T.

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them. These are inhabited chiefly by weavers' who came originally from Kabul. The city has three saráis and five colleges for religious instruction, one of the latter being near the zíarat of Sháh Hamadání, about $\frac{1}{4}$ of a mile east of the town. The zíarat and the colleges are pakadomed buildings. In the range of hills across the river and opposite to the town is a salt mine, and the village of Kaftar Khána near the mine is celebrated for its rice. The Yáksú at Koláb has about the same volume of water as the Kocha near Faizábád, but the former has a stony bed and a more rapid current. The climate of Koláb itself is warm, but in elevated localities, where it is cooler, the silk-worm is reared to some extent. The manufacture of cloth is the chief industry of the town. This valley is very fertile.

61. I learnt from a history of this country (1) written by one Khwája Muhammad Pársá that the whole country was in former times inhabited by Surkhposh Káfirs, and was called by them Dara Yáksú. The Káfirs had no form of government, no king, and no religion.* During the reign of Khalífa Usmán (about 1,300 years ago), his army, after conquering Balkh and Bokhára, reached this valley and built a fort and city, which they called Shahr Amán † (city of safety), giving the name of Mulk Amán to the whole country. Some Turks from Furghána (Farhgana) and Mávar-un-Nahr, some Uzbeks from Kataghan, and some Tájiks from Balkh and Badakhshán, were afterwards transplanted into the territory. About 500 years later Mir Saiyid Hasan Sháh Khámosh came here from Persia, visiting on the way Arabia, India, Chitrál, Shighnán, &c. The Káfirs beginning to give him trouble, he sent for 12,000 troops from Shighnán, ‡ and fought a battle near Káfirábád, now called Mominábád, in which a great many Káfirs were taken prisoners and killed. To commemorate this event he built a city near the site of Shahr Amán, and named it Katlán, § which in course of time came to be pronounced khatlán ||; the country was also called by that name. 250 years still later, i.e., in the reign of Taimúr (Tamerlane), some Uzbeks from Kataghan came to this country and built a city, now in ruins, near the zíarat of Sháh Kámosh, which they called Iskiláb. It is believed that the country and its present capital, which latter was founded some time afterwards, were thence named Koláb. Amír Saiyid Alí Sháh Hmadání received the territory of Koláb as a grant from Taimúr, and he visited Kashmir, where he made many converts. A Khánkáh erected to his memory still exists in Srinagar. The country of Koláb came into the possession of the king of Bokhára about 12 or 13 years ago. Mir Almás, the governor, is said to be a just and popular man. Mir Alam Khán, late governor of Kishm, was here at this time, and I had an interview with

(1) For description of Koláb and country to north and west, see N. Mayeff's *Sketches of Hissar*. See also the Havildar's account published in the trans-Himalayan Survey reports by Major Trotter, C. B.—H. C. B. T.

* That is, none of the well-known and recognised religions of the time.

† Meaning that those who came in, or, more properly, those who embraced the religion of Muhammad, would be saved. Amán in Arabic means safety.

‡ Sháh Khámosh was son-in-law of Sultán Hussain, Chief of Shighnán and 21st in descent from Ali.

§ From katl, massacre.

|| The Turks pronounced K (Káf) like Kh (Khe).

him. Here I also saw some foreigners, who, I was told, were Russian travellers.

62. Leaving Koláb on the 22nd March, I passed after $1\frac{1}{2}$ miles the village of Dudhgosh to my left and entered the dara, from which the stream passing near the town issues, and $\frac{1}{2}$ a mile farther crossed over the stream near another hamlet, also called Dudhgosh, the two together containing 130 houses. I recrossed to the right bank about $\frac{1}{4}$ of a mile higher up to Bágh Habib village. (52 houses). Here I was told a track diverting to the right also led to Langar; but as it passed over high spurs, I followed the lower and easier route. At about a mile from Bágh Habib is the village of Tahmámakí (40 houses), whence, ascending a spur gently for $3\frac{1}{4}$ miles and descending for $1\frac{1}{4}$ miles, I traversed a pretty level road for about a mile to the village of Tútú (109 houses), to the left of the road. Another village of this name, containing 200 houses, is $1\frac{1}{4}$ miles farther, near a stream, which, issuing from the hills to the right, crosses the road. Ascending a spur for $2\frac{1}{2}$ miles, and traversing a flat plain on its top $\frac{1}{4}$ of a mile long, I descended $1\frac{1}{2}$ miles to the village of Chashma Joshán (63 houses), to the left of the road and across the stream. This stream carries a larger volume of water than any I had passed since leaving Koláb. Going up this stream for 700 paces I passed another hamlet of Chashma Joshán (40 houses), to my left across the stream, and the village of Chok (112 houses), to the right. Half a mile farther on the right bank is the zíarat and village of Khwája Ali Sháh (70 houses), and $1\frac{1}{4}$ miles onward the zíarat and village of Langar Sháh Khámosh, also on the same bank. This village contains 250 houses, and the zíarat is the most celebrated shrine in Koláb, being visited by devotees from various countries. It has in connection with it a Langar or alms-house and a school, which are maintained by the grant of three rent-free villages. There are two more schools in the village, but they are not attached to the zíarat. On the hills above Langar village is a cave bearing 140° , and distant by road about 3 miles of stiff ascent, which is known as Imám Hasan Asgari's* Ghár (cave), with a zíarat inside it. Wishing to see the place, I visited it. The passage from the mouth of the cave to the shrine, which was about 321 paces long, was so dark that I could not move a step without a light, and of such irregular size that I had in places to walk with bended back, and in some to crawl on my knees, while other portions were wide and high enough to admit a camel or an elephant with ease. At the end of the cave is the zíarat, which is 12 paces east and west and 10 north and south, having the tomb in the centre. On the east side a rough figure of a camel in a standing position is seen engraved on the rock, and from the point where the teats have been figured a white streak runs down along the rock to the surface of the ground, where a soft substance resembling rock salt, which is supposed to be the milk of the animal, is said to accumulate. I have brought some of this substance with me; it is tasteless, and is harder than when it was picked up. I observed a phenomenon in this cave, viz. that so long as

* The eleventh Imám.

I stayed within my clothes were wet with water, but I found them dry immediately on coming out. Beyond these hills is a table-land, called by name of Terí, running eastward to the bank of the Panjah, which latter is distant 10 or 12 miles, and is visible from the top of the cave-hill. The Turks use it as pasture land for nine months in the year, bringing their flocks here in spring. Before coming here every owner is bound to present himself at the shrine and kill one sheep as an offering. There were several snowfalls during my stay at Langar, so that I was unable to journey towards Darwáz. Mír Alam Khán came here on a shooting excursion, and I was with him for two days.

63. Leaving my quarters at Langar on the 2nd of April 1880, the road after $\frac{1}{4}$ of a mile passed at the end of that village between the zíarat of Sultán Sanjar-i-Mázi on the right and that of Sháh Khámosh on the left. As the road takes a turn in descending, I again passed after 245 paces the village of Khwája Alí Sháh still to my left. Crossing a small stream and passing through cultivation, I reached after $1\frac{1}{2}$ miles the village of Ghulámábád (30 houses), at the foot of the hills to the right. Three-fourths of a mile farther I passed the village of Shahmírí in a dara to the left, and crossing a spur by an easy ascent of 800 paces and a similar descent of about $\frac{2}{3}$ of a mile I reached the village of Deh Buland (70 houses), the village of Dáshman (65 houses) being to the right above the road. Passing at a little more than $\frac{1}{2}$ a mile the villages of Sar Maidán (50 houses) and Táshbilák (65 houses) respectively to the left and right of the road, I arrived after $1\frac{1}{2}$ miles at the village of Hanná Tarásh (100 houses), inhabited chiefly by weavers. The villages of Rizk Dara (40 houses) and Khán Begí (60 houses) are above the road to the right. Here I remained for two nights, and, leaving on the 4th, passed after $\frac{3}{4}$ of a mile a village of Lepers (13 houses) close to the road; the village of Shilghán Shahr (163 houses) being to the right, and those of Dushambá and Nakár Khána beyond the Leper village to the left. Half a mile farther is the village of Chársú (30 houses) to the left with the zíarat of Saiyid Jalál Guldasta to the right, and 1 mile onward is the ruined fort and the town of Mominábád to the left of the road, where I remained for 3 days. Mominábád has a large number of springs and fruit gardens, and the people are mostly weavers, who manufacture silk cloth. It has several schools, and on the usual market-days, Mondays and Thursdays, a great bázár is held in the kaoha shops outside the town. Leaving Mominábád on the 8th, and passing by the village of Deh Nigín to the right of the road, I arrived after $\frac{3}{4}$ of a mile at Deh Lálá village, where a wealthy merchant named Sher Alí Báí lives. Sher Alí sends his agents with sheep and skins of sheep, foxes, and fur cats either to Kokand *via* Karátgín, a journey of about 9 days, or to Bokhárá through Hisár and Karchí, a journey of about 10 days. These agents, after disposing of their goods, return with cloth and other goods, which are put up for sale at Mominábád. Sher Alí Báí is said to be worth 400,000 tangas, or 100,000 rupees.

64. The mountains of Dara Imám and the Koh-i-Walwalak, (1) over which my way to Darwáz lay, were at this time covered with snow,

(1) Noticed by N. Mayeff.—H. C. B. T.

and there was no chance of my crossing them. I therefore made up my mind to survey the Doába valley and thence to proceed, if possible, *via* Taví Dara and Sághir Dasht to Darwáz. Accordingly, leaving my baggage at Deh Lálá with Sher Alí Báí, I proceeded on 17th April, and, traversing a pretty level and cultivated valley for five miles, reached the village of Ghish (22 houses), about a mile south-east of the junction of the Doába and Yáksú streams, where I remained for the night. The villages passed on the route were: Khánkáh (30 houses), after $1\frac{1}{4}$ miles with Gul Chashma and Khás Báí to the left of the road; Mumandiyán, at a farther distance of $1\frac{3}{4}$ miles with Chashma-i-Nau (20 houses) in a dara to the right; Sar Joshán (10 houses), $2\frac{1}{4}$ miles farther to the right near a small stream which flows across the road; and Yajak, a little distance from the latter and on the same side of the road. From Ghish a road leads across the Yáksú river by Degrez village to Kháwaling. The Yáksú (1) is said to flow down a valley to the west of Doába Dara.

65. Leaving Ghish on the 18th, I entered the Doába valley, which is fertilised by that river and its several little tributaries, and yields abundant crops of wheat, barley, maize, millet, linseed, &c. Wheat is so cheap that one pony-load of it can be had for four tangas. Among the fruits are walnuts, apples, peaches, apricots, &c. Trade is carried on with Darwáz and other countries. At the entrance I crossed a spur of the hills to the right by a stiff ascent of $\frac{3}{4}$ of a mile but a gradual descent of $1\frac{1}{4}$ miles. The top of this spur was covered with a forest of fir-trees, and has a khánkáh on it. All along my route the hills had been either barren or covered with grass and fruit-trees, and this spur was the first I saw with forest trees growing on it. At the foot of the descent the road crosses a small stream from a dara to the right. This dara contains a village called Sarkarán (200 houses), divided into six groups, at one of which I put up for the night. On the 19th, at $\frac{1}{2}$ a mile from Sarkarán Dara and close to a garden, I crossed the Doába river, here 52 paces broad, but only a foot deep, to Zargarán village, where I was called in to attend a patient, and passed the night. Recrossing on the 20th to the left bank, I arrived after $2\frac{3}{4}$ miles at Tírgarán (15 houses) to the right of the road, Finjawk village (25 houses) being on the opposite or right bank. At Tírgarán I remained for the night. The ground hereabouts is well cultivated, and fruit-trees abound. This portion of the valley is celebrated for *hazardástán* (nightingales), which are caught and exported in large numbers. Skins of beavers (?) and fur cats are also exported. I halted the next day, the 21st, at Jauzún Dara (40 houses), about $2\frac{1}{4}$ miles higher up the river in a dara on the left bank. On the opposite bank is the village of Deh Chandá, a track running through which crosses the ridge to Kháwaling.

66. At Jauzún Dara village I met a Maulvi,* who told me that he had just returned from Moscow, where during his stay a Farang (Englishman?) was once arrested and imprisoned on the charge of being a spy. On my asking the Maulvi

* A learned man. This man is said to have studied Arabic and the sciences in Bokhárá for 14 years.

(1) The Yakhau was explored by "the Havildar."

Political.

the name of the person, he said that he did not recollect it.

Non-Political.

67. On the 22nd, about 3 miles from Jauzún Dara, I crossed a small stream issuing from a dara to my right; on the opposite or right bank of the river is the village of Bolak (15 houses). Proceeding for 5 miles farther, along a pretty level but stony road, I reached the village of Mubárák Dara (30 houses), near the zíárat of Chehil Dukhtarán, to the right of the road, where I remained for two nights. This village is situated at the mouth of a dara, which is well inhabited. On the right bank of the river is the hamlet of Sanjí (15 houses). At the zíárat I saw a kalandar, now about 45 years of age, who had for some time acted as teacher to the sons of the Chief of Darwáz. One day, whilst he was drinking water with his hands held in front of his mouth from a falling fountain, a snake, about a cubit long, and which was afterwards found to weigh about 20 tolas, drifted down his throat with the water. Although he managed to catch it by the tail, his efforts to pull it out so exhausted him that he became insensible, and the reptile crept into his belly. The Chief, being informed of this, ordered a dose of opium dissolved in a little water to be given to him, which caused the man to vomit and throw up the reptile. He told me that he had previously suffered from weak eye-sight and phlegm, of both of which he was cured by this unnatural remedy; but that since then his body has become very thin, his skin peels off every year, he has lost all his hair, and feels very little appetite.

68. On the 24th, $3\frac{1}{4}$ miles from Mubárák Dara, I passed Panjrián village (23 houses), on a little stream which runs out of a dara to the right and falls into the river to the left. Crossing a spur of the right-hand hills by a very gentle ascent of 9 miles and a steep descent of only about a mile, I reached the hamlet of Talvár (14 houses) in Taví Dara, and $3\frac{3}{4}$ miles farther I arrived at the bank of the Yáksú,* opposite Sar-i-Pul. Sar-i-Pul is a large village situated on both sides of the river, and is the residence of a governor. A large traffic passes by this bridge to Darwáz, Bokhárá, Kokand, and other countries. A track from Sar-i-Pul across the mountains to the north-west leads *via* Baljuán to Karátgin. The Taví Dara valley is well populated; several kinds of grain and grass and fuel are abundant. In some places gold † is obtained by washing the sand got from the bed of the Yáksú.

69. Leaving Sar-i-Pul, I arrived after $1\frac{1}{2}$ miles at Zulálak, a hamlet of 12 houses, where I put up for the night. On the 25th I passed the night at Sangak (25 houses), distant only $\frac{3}{4}$ of a mile from my last halting place. Another hamlet, called Dah Chandán, is between Sangak and the hills. The next day, 26th, I halted at Sifálak (20 houses), having travelled only $2\frac{1}{4}$ miles. Bulak village is situated behind it.

* The span of the bridge here is about 15 paces; the volume of water in the river seemed to me much greater than that of the Doába river I had left behind, and I am inclined to think that the Yáksú does not flow through the Doába valley, but that it takes a westerly turn below Sar-i-Pul and passes through a gorge into the Kháwaling valley. Perhaps a branch of the Yáksú, passing by the western end of the spur above Panjrián, discharges itself into the Doába, and gives it the name of Doába (two-waters). Notwithstanding my enquiries as to the origin of the name, nobody in the country could give me a satisfactory answer.

† One-half of this goes to the Bokhárá government as income-tax; the rate was only one-tenth when the country was under Darwáz.

*Political.**Non-Political.*

There was a heavy shower of rain during the night, and torrents of water poured down the mountains. The following morning the snow, which had taken days to melt, was replaced by a fresh fall in a few hours. The crops in this village are said to suffer very often from the stones, earth, &c., which are brought down the hills by excessive rain; the ground is very stony. On the 27th I passed the night at Sanje (15 houses), $1\frac{1}{2}$ miles farther, situated at the mouth of the dara, higher up which is the fort Taví Dara, from which a road leads across the hills to Wakhíá. Muhammad Alí Beg of Sanje village is a great merchant, and a partner of Sher Alí of Deh Lálá. He has agents in various parts of Bokhárá, and deals in tea, indigo, and muslin, which he obtains from Bokhárá, where these things are said to come from India. Proceeding on the 28th along a level but stony road for $1\frac{3}{4}$ miles, I passed the village of Taví Dara (60 houses), and crossed a stream coming from the left by a wooden bridge. This stream brings down a larger volume of water than that of the main dara, into which it falls. About five miles farther I crossed over the stream of the main dara, to the fort and village of Ságghir Dasht, where I remained for the night. South of the fort lies a large plateau, which is used by the Turks of Koláb as pasture land for their horses. The next day, 28th, I halted at Robát, distant $3\frac{1}{2}$ miles from my last resting place. This village contains 60 houses, situated above the road and to the right. Here I learned that the pass above, called Kún-i-Gáu, leads to Khum fort in Darwáz, distant only half a day's journey. The pass was at this time quite impracticable on account of snow, and I retraced my steps towards Deh Lálá, at which place I arrived on the 10th May. Here I was obliged to wait some time for the opening of the Walwalak pass, which was still covered with deep snow, but on 2nd June I was able to resume my journey; when, leaving Deh Lálá, and going up the left bank of a torrent for about a mile, and crossing its dry bed 250 paces in width, I ascended a spur to my left from the Yaráb pass by an ascent of $1\frac{1}{2}$ miles. From the top I saw cultivation to my left and right and the village of Chargí Kalán (60 houses) in the valley to the left. Ascending along the crest of this spur for $\frac{2}{3}$ of a mile, I passed the hamlet of Chargí Khurd (45 houses) in the same valley and about the same distance farther the hamlet of Khák Túda (twelve houses) in the right-hand valley. Half a mile higher up the road passed close to a shrine under a padam (1) tree, with the village of Parazái (18 houses) situated below in the valley to the left. Continuing the ascent for $1\frac{1}{2}$ miles I reached the top of the pass, and could see thence the snow-covered Walwalak pass with the higher and three-peaked hill of Koh Fursh to its south, across the Dara Imám valley. Koh Fursh is the highest mountain in the Koláb territory. Descending for $1\frac{1}{2}$ miles, I reached the village of Yaráb (12 houses), and put up close to it with some Turks, who had brought their flocks from Koláb for pasturage to this valley. Being requested by them to attend a sick man, I had to halt here for nine days. Leaving on the 11th June, and descending gently for four miles,

*Political.**Non-Political.*

I passed the hamlet of Garmik (4 houses) to the left with that of Khúnóhák (9 houses) a little above on the same side; on the right was a stream issuing from near the top of the pass and flowing down the descent. Descending for $1\frac{1}{2}$ miles, I reached the village of Naushárák (35 houses) with fruit gardens attached to it. A quarter of a mile lower I crossed the stream, here 8 paces broad, and $\frac{3}{4}$ of a mile farther reached the fort and village of Langar (250 houses), in the valley on the right bank of the main stream called Nayán.

70. Having rested during midday under the shade of a chinár-tree close to a water-mill, I turned to the head of the valley with the object of visiting the zírat of Imám Jáfir Sádik. Recrossing the stream, 260 paces farther, here 14 paces broad, I proceeded up the valley for about half a mile till opposite to the village of Waglél (60 houses), situated on the left bank of the main stream. From this place I took bearings to the peaks of Koh Fursh (1) and Walwalak. About 1 mile higher up a small stream from the left crosses the road and joins the Nayán; on the opposite bank of the latter, at the foot of Fursh peak, is the village of Ahangarán (blacksmiths), containing 100 houses. Proceeding up the right bank of Nayán for $\frac{3}{4}$ of a mile I reached the village of Laják (35 houses) to the left with the bridge of Khwája Karik and the village of Kirmik across the river to the right. 200 paces farther I arrived at Hauz Khwája Pársá-i-Balkhí (40 houses), where I remained for two nights. It rained while I was here, and snowed on the Walwalak range. Starting on the 13th, I arrived after $\frac{1}{2}$ a mile opposite to the hamlet of Kolkán, situated on the left bank, and $1\frac{1}{2}$ miles farther the village Dasht Kalán (20 houses) on the right bank of the Nayán and to the left of the road. At Náda, a little more than $\frac{1}{4}$ of a mile farther on the left of the road, I rested for the night. Leaving on the 14th, I passed after $\frac{1}{4}$ of a mile opposite to the village of Gharang Páin, situated in a small dara with a stream descending from the northernmost peak of Fursh, and $\frac{1}{2}$ a mile farther that of Gharang Bála, also on the opposite bank of the river. At one mile onward and to the left of the road is the village of Kádrah (22 houses), whence I again observed the peaks of Walwalak and Fursh. Proceeding up the right bank I crossed, after $\frac{3}{4}$ of a mile, a small stream from the left opposite to the village of Zarbur (18 houses), situated on the left bank of the Nayán, and about a mile higher up passed the village of Kungrán (120 houses), to the left of the road. Passing by a bridge after a little more than $\frac{1}{4}$ of a mile, I arrived $\frac{1}{2}$ a mile farther opposite to Surkhgardangáh (40 houses), situated on the left bank. Proceeding again for $1\frac{1}{2}$ miles, I reached the village of Langar Khwája Alí Sháh (70 houses), to the left of the road, where I remained for the night. Deh Khalil (9 houses) is situated on the opposite bank. On the 15th June, after going about a $\frac{1}{4}$ of a mile I crossed a small stream from a dara to the left, which, I was told, was inhabited, and proceeding one mile farther I passed opposite the village of Deh Buland (30 houses), situated on the left bank

(1) Noticed by N. Mayeff, and probably observed by him when exploring Hissar.—H. C. B. T.

of the Nayán, and about a mile farther reached the village and zíarat of Imám Jáfir Sádik (70 houses), on the right bank of the river. Here I took up my quarters and hence I again took bearings to the peaks of Walwalak and Fursh. The zíarat, is a beautiful building with a tomb* inside, 9 yards in length, has two buildings outside for the accommodation of the pilgrims. Opposite to it, on the left bank of the Nayán, lies Ishkel Dara village (12 houses), situated on the stream from that dara.

71. Leaving my baggage and extra servants here I left on the 16th, and proceeding up the valley arrived after $1\frac{1}{2}$ miles at the village of Tava-sang (22 houses), on the right, that of Yelka Dara (20 houses) being on the opposite or left bank of the Nayán. The Turks of Koláb sometimes take their horses by the route passing the latter village to the pasture lands of Ságbir Dasht. Half a mile higher up is the village of Faízán (25 houses), to the left, close to which a track crosses the hills to Sar-i-Pul, and $1\frac{1}{4}$ miles farther, is the head of the valley where the Nayán takes its rise, and flowing southward joins the Panjah. An ascent of $1\frac{1}{2}$ miles leads to the top of the ridge, whence the road descends through a heavy forest to the Doába valley. Returning to the zíarat, I remained there till the 25th. This valley is named after the shrine of Imám Jáfir Sádik, and was formerly in possession of Báhádur Sháh, one of the royal family of Darwáz, but it is now governed by two princes of the same family in the name of the King of Bokhárá.

72. Leaving the zíarat on the 26th and retracing my steps to the bridge of Khwája Karik opposite Zarang Páin village, I crossed, over the Nayán (here 20 paces wide), and reached that village (20 houses) after an easy ascent of $\frac{1}{2}$ a mile. Ascending stiffly for about 2 miles to the top of the spur, between two ravines—one from Fursh, the other from Walwalak—and continuing the same steep ascent along its crest for 2 miles farther, I reached the village of Zarang Bálá (8 houses), where I remained for the night. Starting on the 27th, a difficult ascent of nearly 7 miles took me up to the commencement of a snow-covered, but gently rising track, which continued for $6\frac{1}{2}$ miles to the top of the pass, to the left and right of which rise the majestic peaks of Walwalak and Fursh, and which overlooks the Panjah river with Kila Kof on its opposite bank, a little to the right. On reaching the top all of us felt exhausted, sleepy, and thirsty; I myself had a severe attack of headache. We chewed some fruits and a preparation consisting of equal parts of *Har* and *Aonlá*, which seemed to afford some relief. A direct road leads from this spot northward by the Siáh Koh Peak to Jagmargh in Darwáz, but it was yet impracticable owing to deep snow. A steep descent of $2\frac{3}{4}$ miles, the first half over snow, took me to the place, where a track branches off to the left, but which I was told joins again lower down. Descending gently along the right-hand road for $4\frac{1}{2}$ miles I reached the village of Zaghar (29 houses) in the Darwáz valley, where I passed the night. Two small streams, which had descended along the road to its right and left, join a little below this village and fall into the Panjah. The valley is very

* Of Imám Jáfir Sádik, who was great-grandson of, or fourth in descent from, Ali. He lived about the year 640 A.D. A zíarat or shrine dedicated to the same personage exists in Khotan, but it has no tomb.

narrow, the mountains on either side sometimes approaching the very banks of the Panjah. The road in such cases has been carried over *avarings* or stone-built causeways projecting from the steep face of the hill like a cornice from a wall. I had to cross several of these *avarings* before I reached Khum fort. Owing to the narrowness of the valley and the stony nature of the ground very little corn is raised by the inhabitants. The supply is chiefly obtained from Dara Imám and Koláb, and grass and fuel are got from the interior of the mountains. Mulberry-trees are very numerous throughout the valley; the fruit is dried and ground into flour, of which the people make a kind of gruel.

73. Leaving Zaghar on the 28th, and descending gently for $4\frac{1}{2}$ miles, I crossed a stream from my left. Thence ascending 390 paces to an *avaring* (520 paces long), I descended again for about a mile, and proceeding up the right bank of the Panjah, along a pretty level road for $3\frac{1}{2}$ miles, reached the village of Tarmafalán (8 houses), near a stream of the same name, where I remained for the night. Starting on the 29th, I arrived 6 miles higher up the valley at Shinazm, where another stream crosses the road and falls into the Panjah. Passing the night here I left on the 30th, and after $1\frac{1}{2}$ miles crossed over a stream from my left by a wooden bridge 12 paces long, and at about 4 miles farther reached the foot of the ascent to another *avaring*. Ascending for 691 paces to the *avaring* nearly $\frac{1}{2}$ a mile long, I descended for about 1 mile to the hamlet of Khásto (24 houses), near a small stream falling into the Panjah close to the right of the road, where I remained for the night. On the 1st July 1880 I travelled along a pretty level road up the right bank of the Panjah for $10\frac{1}{2}$ miles to the village of Jagmargh (30 houses), the next stage in the journey. A small stream here also joins the Panjah. At Jagmargh there is a ferry across the Panjah into Kof territory, but boats are used only in the winter season. At other times, when the water is very deep, the river is crossed by an *amad* or raft on inflated skins. Leaving Jagmargh on the 3rd I crossed, after about $1\frac{1}{2}$ miles, a stream from the left by a wooden bridge (12 paces long), and ascending 240 paces to an *avaring* (382 paces long) descended for a $\frac{1}{4}$ of a mile, and thence, travelling along a pretty level road for another $\frac{1}{4}$ of a mile, reached the hamlet of Shakeb (15 houses), where I remained for the night. The hills on the left have generally a rocky formation, but more so in this vicinity, and a stream of water from the left here joins the river. Starting on the 4th, and crossing $\frac{1}{4}$ of a mile a small stream from a dara to the left, I ascended thence 359 paces to an *avaring* ($\frac{1}{4}$ of a mile long), and descended for 270 paces to the bank of the river. Travelling along a pretty level road for $3\frac{1}{2}$ miles I crossed a stream by a wooden bridge (18 paces long) built by Mír Rahmán Kul of the Manghat tribe of Turks, and at a little more than $\frac{1}{4}$ of a mile reached my next stage, the village of Udún (20 houses), situated on a small stream. Resuming my journey on the 5th, and crossing at $3\frac{1}{2}$ miles a stream, I arrived at $\frac{1}{4}$ of a mile farther the village of Wishkharo (13 houses), where I staid for the night. Leaving on the 6th, I passed after 3 miles the village of Sangeo (40 houses), situated on a small stream. This village is entirely inhabited by Shía Muhammad-

*Political.**Non-Political.*

ans, and is the residence of Kázi Asghar, the religious head of all the Shías in the valley below this village. After about 5 miles I crossed a stream from the left and arrived a little distance farther at the village of Yágít (25 houses), where I passed the night.

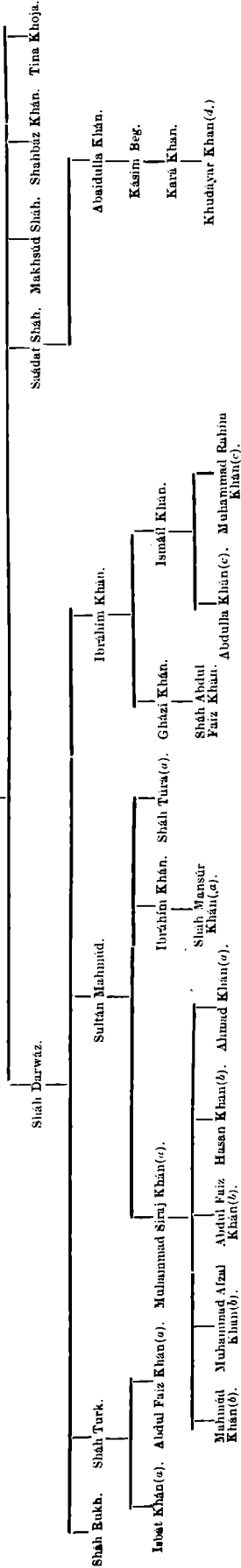
74. On the 7th July I reached, after $6\frac{1}{4}$ miles, my next stage, the hamlet of Khál Dara, on the right bank of a large stream. Crossing this stream on the 8th, here estimated to be 50 paces broad, by an *amad*, I continued my journey along the right bank of the Panjah for about 4 miles to another stream, which I crossed by a wooden bridge (10 paces broad), and thence ascended for 208 paces to an *avaring* (302 paces long). Descending for 290 paces, and traversing a level road for a short distance, I reached the village of Patkináo (40 houses), situated on a small stream, where I halted. This village is in a little open place, the Panjah being about $\frac{1}{4}$ of a mile from it. On the 9th July I halted at the next village, Darávak, $6\frac{1}{4}$ miles distant. This village contains 25 houses, and is also in a little level plain near a small stream issuing from the hills on the left. On the 10th, after $2\frac{1}{4}$ miles, I reached another village, called by the name of Sangeo (50 houses), but inhabited by Sunní Muhammadans. This village is situated at the mouth of a small *dara*, from which grass and fuel are obtained, and from which a rivulet issues. I arrived on the 11th of July 1880 at Marg (9 houses), distant $3\frac{1}{4}$ miles, where I learned that two men, suspected of being spies of the ex-King of Darwáz, were arrested and murdered that very day in the vicinity. This circumstance frightened me very much, and made me anxious for our safety. One of my companions, Páindá Muhammad, very cleverly carried away and concealed my books and instruments under a rock. Passing the night of the 12th at Zing (11 houses), distant a little more than $\frac{1}{4}$ of a mile, I arrived on the 13th July, after 4 miles, at Khum, the capital of Darwáz, but not thinking it safe to stay there long I left the place early next morning. Khum is a strong stone-built fort, situated between two fruit gardens on the banks of the Panjah, with a large stream flowing close by. This fort is a square building, defended by bastions at the corners and an intermediate one on all four sides. The walls are about 40 feet high, with parapets for the defenders. The hills on the north are beyond a musket shot, and the main entrance to the fort is on this side. There are three other small gates, one on each of the remaining sides. The village, consisting of about 200 houses and nine shops, lies close towards the north. Here I met Daulat Sháh, brother of Sháh Yusuf Alí Khán of Shighnán, who, as I had learnt at Ishkásham, was here conspiring against his brother. Nasai fort lies opposite to it, on the left bank of the river.

75. Khum fort is said to have been built by Sháh Kirghiz, the founder of the dynasty of the Darwáz Kings, who claimed descent from Alexander the Great. During the reigns of these Kings the country was divided into 14 kingdoms, whose capitals were: (1) Khuldusk, (2) Khwáhán, (3) Kof, (4) Ishkai, (5) Nasai, (6) Jaumarj, (7) Khum, (8) Keorún, (9) Mäh Mai, (10) Wanj, (11) Yaz Ghulám, (12) Sághir Dasht, (13) Tavi Dara, and (14) Sháh Bark Sarmast in Wakhiá, and each of which was ruled by a separate Chief.

Genealogical Tree of the Kings of Dardic.

SHAH KIRGHIZ.

Shah Gharib.



Political.

Non-Political.

(a) Prisoner at Bokhara.

(b) Depending on the bounty of the Russians at Kokand.

(c) Retired into private life at Daulatabad on the Panjah river.

(d) Now depending on the bounty of the Shah of Shighnan.

Political.

Of these capitals, Nos. 1 to 6 are situated on the left bank of the Panjah, and Nos. 7 to 11 on the right bank; while Nos. 12 and 13 are in Tavi Dara, and No. 14 in Wakhiá. About the year 1877 the country was invaded by Mir Muzaffar Khán, King of Bokhárá, who conquered the country and made prisoners of many of the Princes, the others having fled to Kokand and other countries. Sháh Abdul Faiz Khán, who has been mentioned before in connection with the political changes of Badakshán, was ruler of Kof, Khwáhán, and Khuldusk. He was betrayed into the hands of Mir Muzaffar Khán by Sháhzáda Hasan, and was afterwards put to death at Karchí. The present governor of Darwáz is Rahmán Kul, appointed by the King of Bokhárá.

Non-Political.

76. My first day's march beyond Khum towards Shighnán was over a pretty level road for $5\frac{3}{4}$ miles to Razvai village (20 houses,) south of which, on the left bank of the Panjah, a large river* effects a junction with it. Leaving Razvai on the 15th I ascended for 320 paces to an *avaring* ($\frac{1}{4}$ of a mile long), and descending for 287 paces travelled along a level road for about two miles to the village of Jabai (30 houses), near a stream. Remaining here for the night, I left on 16th, and after 4 miles crossed a rivulet from a dara to the left, which I heard was inhabited, and at two miles farther reached the fort and village of Keorún. This fort, situated on the right bank of the Panjah, though smaller, is built in the same way as that of Khum; the village contains 60 houses, and a stream of water from a dara to the left flows by it. Leaving Keorún on the 17th, I passed, after about five miles, a watch-tower, and $3\frac{1}{4}$ miles further onward arrived at my next stage, Járuf (30 houses), near a small stream. Starting again on the 18th, I passed the night at Wiskharo (25 houses), distant $3\frac{3}{4}$ miles, close to which also a stream falls in the Panjah. On the 19th, after going $4\frac{1}{2}$ miles, I crossed a large stream by a wooden bridge (15 paces long). I was told the stream had its source in the mountains of Alái, and it was by this dara that the fugitive princes of Darwáz had fled to the Russians at Kokand for protection against the King of Bokhárá. Proceeding for about $5\frac{1}{4}$ miles, the latter portion of the road being through a forest of low prickly trees with two or three brooks running across it, I ascended $\frac{1}{4}$ of a mile to an *avaring* (250 paces long), and descending for 324 paces, arrived, after about $\frac{1}{4}$ of a mile, at the village of Shádak (28 houses), near a rivulet, where I remained for the night. On the 20th I reached Taghmai, $8\frac{1}{4}$ miles distant. This village is situated close to a small stream in a very narrow portion of the valley, and contains 12 houses. Leaving it on the 21st I arrived after about 4 miles at the fort and village of Máh Mai. The fort stands on the Panjah, and is constructed in the same way as those of Khum and Keorún. The village consists of 50 houses, and a rivulet flows by it. Starting from

* This river is, I believe, the same as that called Doába in Shiva Khurd. Rising in the mountains of Shiva, it appears to take a northerly course and flow through Pámír Khurd and Darwáz to join the Panjah. (M—S—, however, states that it is possible that the Doába of Shiva may flow into the river which joins the Panjah near Kof. He could obtain very little information on this point.—H. C. B. T.)

*Political.**Non-Political.*

Máh Mai on the 22nd July, and proceeding for 4 miles up the right bank of the Panjah, I ascended 782 paces to an *anaring* (about $\frac{1}{2}$ of a mile long), and descending for $\frac{1}{4}$ of a mile arrived about $\frac{1}{2}$ a mile farther at the village of Gurgávát (40 houses), on a small stream. Passing the night here, I left the following morning, and after $8\frac{1}{2}$ miles I stopped at Pishikharo (19 houses) with a rivulet flowing close to it. On the 24th I passed through a low thorny jungle for about two miles nearly half way to the next village, which I reached after $6\frac{1}{2}$ miles. This village, called Páshkharo, consists of 24 houses situated near a small stream. The next day I halted at Wátkhud (12 houses), only $\frac{1}{4}$ of a mile farther, situated near the mouth of Wanj Dara.

77. Leaving Wátkhud on the 26th, I crossed by means of an *amad* the Wanj stream, which I estimated to be here equal in volume to the Burtang above its junction with the Pasár. Kila Wanj was, I was told, four or five miles higher up this dara. A little farther on I descended into the bed of the Panjah, and walking through sand with water here and there for about 50 paces embarked in a boat to cross the river. This main channel of the Panjah I estimated to be about 68 paces wide, and on the other side of it was another strip of sand and water about 50 paces broad. Continuing my journey up to the left bank for $1\frac{1}{2}$ miles, I noticed another large stream, also called Wanj, falling into the Panjah on the opposite side; $4\frac{1}{2}$ miles farther I reached the fort and village of Jaumarj (30 houses), to the right of the road. Here I passed the night. Kila Wanj was visible over the low hills on the right bank from an elevated portion of the road about $1\frac{3}{4}$ miles before reaching Jaumarj. Next day, the 27th of July, I arrived at Ámurd (9 houses), distant 10 miles. Proceeding on the 28th for $2\frac{1}{2}$ miles, the road branched off into two tracks—one along the bank of the river, the other higher up the slope of the hills, both joining farther on at Varv. Following the lower road for about four miles, I passed opposite to Kush Khúni Pass, between the Wanj and Yaz Ghulám valleys, and 3 miles farther reached the village of Rávan (12 houses), where I remained for the night. On the opposite bank is the village Rághkharo. On the 29th, after $6\frac{1}{2}$ miles, I passed the junction of the Yaz Ghulám valley stream with the Panjah, and $2\frac{1}{2}$ miles onward arrived at Shadúd (18 houses), my next stage. Near this village is a watch-tower close to the Panjah, which was undergoing repairs at the time of my arrival; and facing it there are two more watch-towers on the right bank near Wáznúd. This valley is generally very narrow up to Jaumarj, above which it widens. Corn and cotton are cultivated to some extent, and fruit-trees, such as mulberry, peach, apricot, pomegranate, walnut, fig, vine, &c., are plentiful. At Keorún a kind of coarse cloth called *alcha* is manufactured, and at Shádak the beaver (?) and the fur cat are largely hunted for their skins, which are sent to Kokand and Bokhára, where they fetch five times their price. The forests (1) which sometimes skirt the banks of the Panjah abound with peafowl. The inhabitants of Darwáz are intelligent and fond of learning, for which some of them go to Koláb, and even to Bokhára. They are very hospitable.

(1) M—S—, when questioned, stated that there was no forest whatever on the slopes of the mountains in these parts, but that the islands and banks of the Panjah were covered with a dense growth of willow.—H. C. B. T.



78. On arrival at Varv (40 houses), a little above Shadúd, I made the acquaintance of one Saiyid Alam Sháh, an influential person, who is the Pir of most of the Shias of Darwáz. He was kind enough to send a messenger across to Wáznúd to obtain permission* for me to visit Shighnán; but the governor. Mír Manzar Sháh, sent the messenger back, saying that he was charged to see that not even a bird flew across the Panjah into Shighnán, and that he would on no account grant my request. I then requested the governor to forward my application to the chief of Shighnán, but this request was as flatly refused as the other. I consequently retraced my steps towards Dara Imám and arrived at Langar fort† on 8th August 1880. Leaving Langar on the 9th, I proceeded down the right bank of the Nayán, and after about $\frac{1}{4}$ of a mile passed opposite the village of Chauntra (20 houses), on the left bank, and $\frac{3}{4}$ of a mile lower that of Yakhshá (45 houses), also on the same side. About $\frac{2}{3}$ of a mile farther I passed the hamlet of Dara Kalandarán (6 houses), a little above, and to the right of the road, while on the opposite bank was the village of Yakhshí (30 houses), inhabited chiefly by Saiyids. The hamlet of Mahla (15 houses) is to the right of the road, about $\frac{1}{3}$ of a mile lower down, and about a mile further is the village of Kolu (22 houses), also on the same side, with that of Kumrágh (30 houses) on the left bank at the foot of Fursh Peak. At Kolu I had to stay six days on account of the illness of one of my servants. On the 16th August, after $\frac{2}{3}$ of a mile, I crossed a stream from the hills to the right, and about a mile farther passed the hamlet of Deh Khwáh (15 houses) to the right of the road. Proceeding for 260 paces, I passed opposite a dara on the side of the Fursh Peak, called Sháristán, which I was told contained six villages with about 200 houses, and $1\frac{1}{2}$ miles lower down I passed two more villages, also on the left bank of the river. Continuing my journey for $\frac{1}{3}$ of a mile I reached the hamlet of Loná (20 houses), to the right, with the village of Shoj on the opposite or left bank of the main stream. Crossing the almost dry bed of a torrent 150 paces wide, and proceeding along a pretty level road for $1\frac{1}{2}$ miles, I reached the fort and village of Hisarak (39 houses), to the right of the road. Hisarak is the residence of Mír Pírak Sháh, who governs the Dara Imám below Kolu for the King of Bokhárá. Leaving Hisarak I passed, after half a mile, the garden of Bahrá Sháh with two huts close to it to the right, and about the same distance farther arrived at the hamlet of Deh Mírán (12 houses), near Dargáo Dara, which latter contains Gharávur village. Anjirah village on the slope of the hill is situated on the left bank.

79. Leaving Deh Mírán on the 17th I passed, after a little distance, the hamlet of Dasht Jam (8 houses), the residence of Saiyids, the descendants of Khwája Habíb Ullah. Descending gently for a little more than half a mile to the bed of the Nayán, I crossed over to its left bank. Though

* Danlat Sháh, as has been mentioned before, was at Khum at this time. His brother, Sháh Yu-uf Ali Khán, had placed a strong guard at Wáznúd to stop communication between Darwáz and Shighnán.

† Mír Bahádúr Sháh, the ex-King of this valley, who now rules on contract for the King of Bokhárá, lives here.

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the stream was here only 25 paces broad, its stony bed was more than a mile wide. The current was very rapid and the water knee-deep. Passing by some water-mills for $\frac{3}{4}$ of a mile, I passed opposite the village Yáj Dara (40 houses), situated on the right bank of the stream, and at about $2\frac{1}{2}$ miles farther reached the village Sháhún (24 houses), but once a large place, situated on a slope of the Fursh mountain overlooking the Panjah, where I remained for 2 nights. The river here flows in a deep and confined channel between the Fursh on one side and the Yesh mountain on the other. The valley of Dara Imám is very fertile, and fruit-trees of all kinds abound. Mulberry has been largely planted, and the inhabitants of the adjoining valleys flock to this valley at the season when that fruit ripens. An inferior kind of rock-salt is also found here. There being no raft available at Sháhún to cross the river, I proceeded southward on the 19th, and descending for about $1\frac{1}{2}$ miles through the ruins of the old town reached the Nayán very near its junction with the Panjah. Crossing the bed of the former, which, including the channel of water, is $\frac{1}{4}$ of a mile broad, and continuing my journey for half a mile, I reached the hamlet of Yúghúk (10 houses), on the right bank of the Panjah and in the Tagnáo district. Proceeding thence for about $\frac{3}{4}$ of a mile I passed the village of Tughak (8 houses), to the right of the road. This village is situated at the mouth of Mazár Dara (about half a mile below the village of that name), through which I was told a road led by Ghár-i-Imám Asgarí to Iskiláb and Langar Sháh Khámosh. Leaving Tughak and travelling along a pretty level road for $1\frac{1}{2}$ miles, I reached the fort and village of Kisht (50 houses), on the right bank of the river. I was told that beyond the hills to the west of Kisht lay the Teri plain. The governor, Muhammad Sháh,* pressed me to remain for a week with him, and was kind enough to get a raft ready for me to cross the Panjah.

80. Leaving Kisht on the 25th August I walked over sand and water for 100 paces to the main channel of the river, which latter I crossed by a raft to the opposite bank in the Darwáz territory. The width of the main channel I estimated to be 170 paces, and the current here was so rapid and the river so rough that in addition to the precaution of lying down flat on the raft, which all unaccustomed to the river are advised to do, I was lashed to it by ropes. Proceeding along the left bank through reeds and rank grass for $\frac{3}{4}$ of a mile, I reached a hamlet of nine houses, which is inhabited only for certain months of the year, and was now deserted. On the opposite bank of the river is the village of Khirmangáh. Proceeding farther for about half a mile I left the river, and, crossing the low hills to the left by an ascent of half a mile and a descent of about the same length, passed a hamlet of 6 houses to the left at the foot of the hills. Passing for 2 miles through cultivated land, whence Sháhún fort on the right of the Panjah was visible, I passed another hamlet of 9 houses to the left of the

* He is a descendant of Saiyid Shams-ud-din, brother of Amír Hamadáni. I repaid his kindness by presenting him with a copy of the genealogical tree of the Hamadáni family, the copying of which occupied me for the whole time of my stay here. He has taken a contract to govern four villages, for which he pays four hundred tangas annually to the Bokhárá Government. Other Princes govern in a similar manner: for instance, Bahadúr Sháh in Dara Imám pays annually nine thousand tangas and some skins for the portion of the country under his charge.

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road, and $\frac{1}{4}$ of a mile farther reached Khwáhán fort and village of 160 houses. Khwáhán was formerly a populous place, but owing to a peculiar sickness which had lately made its appearance the number of its inhabitants has enormously decreased. The origin of the sickness is ascribed to the presence of snakes near the source of a spring whose water is constantly used by the inhabitants. Crossing the Khwáhán stream on the 28th, and proceeding for about $\frac{1}{2}$ a mile, I entered Par-i-Kham Dara of the Yesh mountain, and ascending it for $2\frac{1}{4}$ miles reached the village of Par-i-Kham (50 houses), with a number of mulberry-trees and much cultivated ground on both sides of the road. From this village a road branches off to the left leading to Kof(1) fort. Leaving Par-i-Kham on the 30th, a generally stiff ascent of $7\frac{1}{4}$ miles up a spur brought me to the Yesh pass.

81. About 3 miles above Par-i-Kham is a spring of water.* As I was sitting near it to refresh myself a man made his appearance. On my enquiring of him as to who he was, he told me that he was a native of the Argú plain, and that he was going to the Teri plateau to look after his sheep. This was a mere story, as it seemed to me impossible that natives of Argú should send their flocks to pasture so far distant as the Teri plateau. After a little more conversation the man recognised me, having seen me before at Kingal village, and having satisfied himself that I would not betray his secret he disclosed to me the real object of his errand, and said that he was going to Koláb with a letter to Mir Alam Khán of Kishm from the Arsakáls of Badakhshán, praying him to return to Badakhshán, and promising that they would help him to dethrone Muhammad Umar Khán and put him in possession of the country. The man also told me that Muhammad Umar Khán had gone with a large army to invade Shighnán.

82. From the head of the Yesh Pass* one can see the course of the Panjah from Kisht to Khuldusk, below which it takes a turn to the west, and also a large cataract on the south side on the Yesh river, which, falling into a dale about two miles below, flows on to the Panjah. Proceeding along the face of Yesh mountain over a gently rising ground for $1\frac{1}{2}$ miles, I descended into a dara, where snow was yet lying, by an easy descent of about the same length. A small stream flowed down this dara to the Yesh river. Passing over another spur by an ascent of about $1\frac{1}{2}$ miles and a descent of about half a mile, I crossed another small stream of water flowing down towards the river. Ascending gently for $2\frac{1}{4}$ miles to the next spur I descended for two miles to the dara on the opposite side with a stream of water. These spurs are all covered with grass and are resorted to by the inhabitants of the neighbourhood for pasturing their flocks. Ascending again for 360 paces I descended for $1\frac{1}{2}$ miles into Dozakh Dara, and crossing its stream, 12 paces

* From this spring are seen Anjro and Sar-i Ghár villages in Tagnáo, on the right bank of the Panjah. The latter village has the zírát of Shekh Muhammad Amán-i-Walt.

(1) Kof fort must not be confounded with Khof, a district on the banks of the Panjah.—H. C. B. T.

* Immediately on reaching the summit, myself and all my servants were attacked with severe headache.

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broad, passed the night on its bank about a quarter of a mile lower down. Crossing the stream again on the morning of the 31st August, I ascended gently for half a mile, and descended for 213 paces to a small stream, which, about 50 paces to my right, fell into the Yesh river. Continuing my journey along a level plain for about a mile, I descended for about $\frac{1}{4}$ of a mile to another small stream falling into the Yesh, 200 paces to my right. Ascending thence for 207 paces, and crossing a level plain half a mile long, I descended for 305 paces to the bank of the Yesh. The main channel here was 44 paces wide and waist-deep, while the low grass-covered and sandy ground on either side, which forms the rest of the bed, amounted to 216 paces. On the opposite bank was the encampment of a Shekh from Khwáhán, who had brought his flocks here for pasture, and who pressed me to remain with him that day. On the morning of the 1st September 1880 I ascended gently for about half a mile to a level plain, whence I took a bearing to the conspicuous, isolated, and distant hill of Khoja Buzkush in Shiva. This peak is so called from a very large flock of sheep and goats having been once destroyed by a hail-storm brought on, it is said, by the owner's omission of the usual sacrifice of a goat to the saint. Crossing the plain about $\frac{3}{4}$ of a mile long, I ascended gently for about half a mile, and then descending $1\frac{1}{4}$ miles reached a place where a road branches to the left, and passing Rúinzár village joins again at Dasht Sabz. Not knowing that the servants and luggage in advance of me had taken this left hand route, I alone continued my journey along the other, and descending for about a mile reached some cultivation, and after a farther but easier descent of about the same length arrived at the village of Jíro (7 houses). I here learned that my servants, &c., had not passed by, and must have therefore taken the Rúinzár route. Descending again for half a mile I crossed a large stream, 24 paces wide, and thence traversed a forest of sinjid (a species of willow) trees for 100 paces. Ascending the opposite side for about 2 miles, and passing *en route* two small streams of water, I descended again for $\frac{1}{4}$ of a mile. Ascending thence for 230 paces to Dasht Sabz and travelling along it for $1\frac{1}{2}$ miles, I reached an encampment of the inhabitants of Lukmání, who had brought their flocks hither for pasture. As my servants had not arrived, these good people gave me food and shelter for the night. My servants arrived here about 10 o'clock next morning, when I resumed my journey, and travelling along a slightly undulating plain for $2\frac{1}{4}$ miles passed the village of Yalák (12 houses) to the left of the road; then, traversing a level plain for half a mile and descending for $\frac{1}{4}$ of a mile, I reached the junction of the road from Dah Shahr and Lukmání with that I was following. At $\frac{2}{3}$ of a mile further a small stream of water from the left crossed my road to the right, and about $\frac{1}{4}$ of a mile on again another small stream flowed across. Ascending gently for $\frac{2}{3}$ of a mile I passed the hamlet of Gumbad, situated behind a slight eminence to the right of the road, and thence traversing an undulating plain for $2\frac{1}{4}$ miles reached Darel village, containing 15 houses, also to the right. Crossing a $\frac{1}{4}$ of a mile further a small stream of water and thence following an

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uneven road for $1\frac{1}{2}$ miles, I passed the village of Hauz Sháh Khámosh (40 houses), situated near a small stream of water. Descending again for about half a mile I reached another hamlet (15 houses) of the same name, in the valley on the main stream, where I remained for the night. These villages are on the borders of Darwáz, and are so named from the fact of Sháh Khámosh having rested here on his way from Shighnán to Koláb.

83. Crossing the stream on the 3rd September I ascended for two miles through patches of cultivation to the top of the next spur, which forms the boundary between Darwáz and Rágh, and entered the latter territory. Descending for about four miles I passed a collection of some temporary sheds of the nomads (1) from Khuldusk and Rágh, situated on the right bank of the stream. Crossing this stream by a wooden bridge 24 paces long, and going up a valley for four miles, I passed over the right hand hills by an easy ascent of 700 paces and then a descent of about three miles to the village of Sar-i-Dasht, consisting of 15 houses, situated on both sides of a stream, where I remained for the night. This stream, 45 paces broad, has a stony bed, and although nowhere more than knee-deep, the nature of the bed and the rapidity of the current made it difficult to cross. Proceeding on the 4th down the left bank of this stream for about $\frac{3}{4}$ of a mile I ascended the hills to my left for nearly a mile, and then descended on the other side for $\frac{3}{4}$ of a mile. Going up the valley for a mile I passed a hamlet of 12 houses to my left with nine temporary huts of the nomads, across the stream to the right. Proceeding up again for $\frac{3}{4}$ of a mile I crossed the stream 46 paces broad, and ascending the opposite bank for 154 paces reached the village of Siáb Dasht (10 houses), the residence of the Pírs of the people of Kof and of the Chief of Rágh. Remaining here for the night I left on the 5th and ascending a dara for a mile to a zíarat on the top of the pass descended into another dara for $1\frac{1}{4}$ miles to the village of Siáh Bed (50 houses). Continuing the descent for about $\frac{3}{4}$ of a mile I reached Gandrián (30 houses), where I put up for the night. Leaving on the 6th I descended again for two miles to the hamlet of Buská Khán,* near the place where this dara opens into a valley. Crossing at about $\frac{1}{4}$ of a mile farther the stream of this valley by a wooden bridge, 13 paces long, I ascended the hills on the other side for $\frac{3}{4}$ of a mile, and thence proceeded for half a mile through cultivation belonging to the village of Ghoza, which was visible from the top of the ascent, situated on the right bank of the stream below the bridge I had just passed. Descending for $3\frac{1}{4}$ miles I passed the village of Nauábád (40 houses), and proceeding up the valley for $1\frac{1}{4}$ miles reached the fort of Yáwán. This road crosses numerous grassy valleys intersected by streams. These valleys have very few fixed habitations, but are occupied here and there by nomads from Khuldusk, Khwábán, Rágh, Tálukán, Kataghan, and other places, chiefly Tájiks. Where villages exist patches of

(1) M—S— constantly uses the word nomad erroneously. The fixed inhabitants of the low valleys, who during the summer months graze their flocks in the highlands, are here meant. The Khirgias are the only nomads on the Oxus.—H. C. B. T.

* Here I found the family of Sháh Abdul Faiz Khán of Darwáz, who had been set free by the Afgháns after his death.

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84. Sultán Ibráhim Khán is the chief of Rágh. A few days before my arrival at Yáwán he had invaded Shighnán in company with Mír Muhammad Umar Khán of Faizábád and taken the ruler, Sháh Yusuf Alí Khán, prisoner. Sultán Ibráhim Khán is a brave chief, and his subjects are considered the most warlike people among the surrounding states.

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cultivation are met with; this in the colder region above Gandrián consists chiefly of barley,* mujak, patak, báklá, &c. There are no fruit-trees, while in the warmer climate near Yáwán, wheat and cotton are grown, and fruit-trees abound. The assafetida-tree grows wild between Dozakh Dara and Dasht Sabz. The fort of Yáwán, situated on the right bank of the stream, is the capital of the Mírs of Rágh. It is built in the same way as the forts in Darwáz, which have been described before. The village contains about 70 houses; Faizábád is $1\frac{1}{2}$ days' journey on horseback. (1).

85. Leaving Yáwán fort on the afternoon of the 7th September, and proceeding up the valley for $\frac{3}{4}$ of a mile, I reached Sar Yáwán, where I remained for the night; Muroh village is situated on the opposite or left bank of the Rágh or Saddá † stream. Continuing my journey on the 8th for a mile up the valley, I descended for about $\frac{1}{2}$ a mile to the Saddá, and fording the stream, here 40 paces wide, proceeded up its left bank for a little more than $\frac{1}{2}$ a mile to the hamlet of Pastí. Passing through its gardens and detached houses for nearly $\frac{1}{2}$ a mile, and thence ascending for a little more than that distance, I passed opposite the hamlet of Sar-i-sang, situated on the right bank. Proceeding on along a level road for $\frac{1}{2}$ a mile I reached Zú (109 houses), where I put up for the night. Opposite to this village, on the right bank, is the hamlet of Yaúb. Leaving on the 9th, and ascending gently for $1\frac{1}{2}$ miles, I passed opposite to a village on the right bank of the Saddá, and travelling along a pretty level track thence for $\frac{1}{2}$ a mile reached the village of Samjeo, to the right of the road. Proceeding for $3\frac{1}{4}$ miles farther I passed the hamlet of Ishtálút (20 houses), and about $1\frac{1}{4}$ miles onward reached the village of Wakhnídeo (65 houses). Traversing hence a level road for $1\frac{1}{4}$ miles, I passed the village of Kalát (30 houses), near a small stream of water running down to the Saddá on the left, and crossing after $1\frac{1}{2}$ miles a small rivulet reached, at $\frac{1}{4}$ of a mile farther, the village of Zarnút (25 houses). Ascending gently through cultivated fields for a little more than a mile, I descended for $\frac{1}{2}$ a mile to the hamlet of Jaghring (9 houses), and proceeding thence for $1\frac{1}{4}$ miles passed that of Jaumarj (8 houses), the latter inhabited chiefly by Esháns. $1\frac{1}{4}$ miles farther is the hamlet of Piroj (6 houses), where I remained for the night. Starting on the 10th and following a gently undulating road for $1\frac{1}{2}$ miles, I passed the village of Khulúkhak (40 houses), and 360 paces farther a small stream of water flowing down to the Saddá. Ascending gently for about two miles and passing *en route* a large village below to the left on the

* The barley crops were being cut at this time.

(1) It is unfortunate that M—S— did not take an observation for latitude here, for it is possible that this part of his route may be too far to the south, and there is no check.—H. C. B. T. (M—S— took no observations for latitude anywhere.—J. B. N. H.)

† Below Yáwán fort the river is called Rágh; above it, up to its very source in the mountains on the south, it is known as the Saddá river. The stream which joins it at Maidán from the head of the Bar Rágh pass is called Bar Rágh.

main stream, I descended gently for $1\frac{1}{2}$ miles to the hamlet of Ghajidor (8 houses), in the Pargana of Bar Rágh. Proceeding along a rising and then falling road for $2\frac{1}{4}$ miles, I passed Kham Chashma, a hamlet of two huts, with cultivations to my left, and then descended for about a mile to the main stream near the Bar Rágh junction. Crossing the joint stream by a wooden bridge 15 paces long, I reached the hamlet of Maidán (9 houses), to the left of the road. The Rágh valley is fertile, and yields abundant crops of grain and fruit. Leaving the valley of the Saddá, which brings down a large volume of water to the right, I entered that of Bar Rágh, and after about $\frac{3}{4}$ of a mile passed two huts (one on each side of the main stream) belonging to the hamlet of Uzdud. This village is 270 paces higher up the valley, and contains 8 houses. $2\frac{1}{4}$ miles further is the hamlet of Chhadeo (8 houses), to the left of the road, where I passed the night. This valley is very narrow, and has no fruit-trees; willow abounds. On the 11th September 1880, after going about half a mile, I passed the hamlet of Chhadeo Bálá (4 houses) to the left, and $\frac{1}{4}$ of a mile farther two houses also on the same side of the road. About $\frac{1}{2}$ a mile higher up the valley I passed two houses to my right across the stream, and the same distance farther another house bearing the name of Dah Mughal to my left. At a little more than $\frac{1}{2}$ a mile from the latter I reached Kalán Elgáh (8 houses), the last permanent habitation in this valley. Here I rested for 2 hours, and as we had now to travel through a cold and uninhabited country with a scarcity of fuel, my servants employed themselves in mixing sattú and talkán, which we had brought from lower down the valley, with ghee to serve us for food. A little more than $\frac{1}{4}$ of a mile higher up this dara branched off into two, and here crossing the stream I entered the wider or the right hand dara, and after going $2\frac{1}{4}$ miles reached three temporary huts of the nomads, where I passed the night.

86. On the morning of the 12th, after proceeding about quarter of a mile, I ascended a spur by a gentle ascent of a little more than a mile, and thence a difficult ascent of $\frac{1}{2}$ a mile took me to the top of the Bar Rágh (Turghán) pass, with snow lying on the peaks to the right and left of it. Descending for more than $2\frac{1}{4}$ miles I reached a point whence a road diverged to the right to Haftal Bálá. Continuing my course along a gently rising road for $1\frac{1}{2}$ miles, I descended again for about $1\frac{3}{4}$ miles to a small stream of water flowing down from the right towards the main stream to the left. Crossing a small spur by an ascent and a descent, each about $\frac{1}{4}$ of a mile long, I passed another small stream of water from the right, and about $\frac{1}{4}$ of a mile thence reached the main stream. Here I saw two Turks riding down the valley from our right. They told me they had come from Haftal Bálá, which they had left the day before and were going to their flocks lower down the valley. I also learned from them that this road led to Khairábád beyond Haftal Bálá. Crossing the stream I ascended a dara for about a mile to a place where it separates into two, and entering the left hand one continued my ascent along the face of the spur between them, first by an easy

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rising road for about a mile, and thence a stiff one for $\frac{1}{2}$ a mile to the top of Khoja Parwáz Pass. In this ascent I saw some snow in the left hand ravine, though there was none on the range itself; from the ravine a small stream flowed down to the valley. The shrine of Khoja Parwáz is on a high conspicuous rocky peak about a mile to the left of the pass. Descending gently for a little more than $\frac{3}{4}$ of a mile along a spur, with the valley to my right, I descended a steep path for about two miles to a small dara to the left, where there was an encampment of nomads near a small stream of water issuing from the Khoja Parwáz peak. Passing the night here, I left the next morning, the 13th, and ascending the next spur for about $\frac{1}{2}$ a mile, descended gently for $1\frac{1}{4}$ miles to the main stream of the Shiva Khurd valley. Proceeding down the left bank of the stream for half a mile, I crossed a spur by an ascent of 336 paces and a descent of 340 paces to the ruins of a village near a small stream flowing down to the main stream. The valley near the extremity of this spur is very narrow, the hills on the opposite bank being very steep, and leaving barely sufficient passage for the main stream. Continuing our course down the left bank of the main stream for a little more than $1\frac{1}{4}$ miles to an encampment of nomads from Argú, I crossed the stream, 23 paces wide. Proceeding down the right bank for 200 paces I crossed the right hand range near its extremity by an ascent of a little more than $\frac{1}{4}$ of a mile, and a descent of about $\frac{1}{2}$ a mile, and passing over a level road for $1\frac{1}{4}$ miles reached the Doába (Shiva) river. Crossing this river, here 50 paces wide, and reaching to the waist in its deepest part, I arrived at an encampment of Turkish nomads. This river, formed by the junction, 300 paces higher up, of two nearly equal streams of water, flows down, I was told, to the east of the ruins of Kila Mirzá Sháh, the capital of Shiva in Dara Kaloj, about two miles distant. This is probably the large river which I have mentioned joining the left bank of the Panjah a few miles above Khum in the Darwáz valley. Proceeding up the valley (Shiva Kalín) to the junction above mentioned, I continued my journey up the left hand stream and passed 290 paces further a grave-yard to the left of the road, and about the same distance onward again arrived at a place whence a path across the river leads towards Faizábád and Sarghilán. About two miles from this place I forded the stream, here 40 paces broad and about a foot deep, and crossed a spur by an ascent of $\frac{1}{4}$ of a mile, followed by a level road 600 paces long, and a descent of 335 paces. Continuing my journey up the left bank of the stream for $1\frac{3}{4}$ miles, I struck the high road between Faizábád and Shighnán where it descends from the right hand hills.

87. Following up this road towards Shighnán for $\frac{1}{4}$ of a mile, I crossed a small stream of water from the hills to my right and another about $\frac{1}{2}$ a mile further. Proceeding for 190 paces I passed the ruins of Súfa-i-Mir, the platform on which the Kings of Shiva used to sit, and $1\frac{1}{4}$ miles further the ruins of Pul-i-Zarafshán bridge. After about $\frac{3}{4}$ of a mile I forded a stream from the right and then crossed a spur by an ascent and a descent, each about $\frac{3}{4}$ of a mile long, to the confluence of the two streams, which form the main river of the valley, where I halted

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for the night. Crossing the right-hand stream on the morning of the 14th I ascended the spur for 335 paces, and entering the left-hand dara arrived after about a mile opposite a stream of water issuing from the hills on the left hand. Following a level road for $\frac{3}{4}$ of a mile I passed over a stream from the right, and $2\frac{1}{4}$ miles farther another from the same side. Continuing for about $2\frac{1}{2}$ miles along an undulating road I forded a stream issuing from a dara to my right, from the Nakhjirpar peak, on which snow was yet lying in shady places, and, traversing the same kind of road for $2\frac{3}{4}$ miles farther, crossed another stream from my right. The valley here is open and covered with grass, and the right-hand peaks have some snow on them. Ascending gently from this stream I passed four small streams of water at distances of $\frac{3}{4}$, 2, $3\frac{1}{4}$, and $4\frac{1}{2}$ miles respectively; the first two and the last issuing from the hills on the right hand, and the third from those on the left hand, and forming together the main stream of the valley. In the latter portion of this route I saw snow on the hills on both sides. Traversing a level grassy plain for $\frac{1}{4}$ of a mile I commenced the descent to the Kol-i-Shiva lake, and after about $\frac{1}{2}$ mile of easy descent crossed a small stream coming from my left and flowing down towards the lake. $\frac{3}{4}$ of a mile farther I came to a jabba or swamp, and ascending a spur from the left-hand hills for 280 paces reached $2\frac{1}{2}$ miles farther the ruins of fort Sháh Wanji Khán overlooking the lake. Descending thence for $\frac{3}{4}$ of a mile I arrived at some deserted houses on the margin of the lake near the mouth of a stream from the left. Here I remained for the night. The Kol-i-Shiva lake is about 2,000 paces long by 250 paces broad, and is surrounded by hills on nearly three sides; its water is of a clear bluish colour. It is fed by three streams, and though there is no apparent outlet, a large river, which flows through the Darmárah valley on the south-east side, evidently has its source in the lake. It is said that this river once flowed from the surface of the lake, but that Mirzá Sháh, one of the Kings of Shiva, opened a passage underground, whence the river now issues. The valleys of Turghán and Shiva are grassy tracts, used as pasture lands by the Tájiks of Rágh, and by the people of the Argú plain and other parts of Badakhshán. The Shiva valleys appear to have been once very thickly peopled, as is evidenced by the numerous ruins which are met with along the road. For eight months of the year, when there is a great deal of snow on the mountains of Shiva, communication between Badakhshán or Rágh and Shighnán is altogether stopped.

88. Starting on the morning of the 15th, and going along a pretty level path for $\frac{1}{2}$ a mile with the lake to my right, I crossed a small stream falling into the lake, and a little more than $\frac{3}{4}$ of a mile farther another flowing into the same. Ascending for $1\frac{1}{4}$ miles, I descended for somewhat more than $\frac{1}{2}$ a mile to the mouth of a dara opening on the lake. The lake is here about 300 paces wide, and on the opposite side I saw an eminence something like the ruins of a tower in the lake near the mouth of a rivulet. Turning into the dara, I ascended the left bank of the stream for $2\frac{3}{4}$ miles, passing two smaller ones from the right at $1\frac{1}{2}$ and two miles respectively, to the top of Kotal-i-Haiván

Kush, (1) so called from its abrupt and dangerous descent, especially for laden animals, towards the Ghár Jabín valley. The peaks to the right and left of the top had snow on them, and looking back the lake was visible. Descending for $2\frac{1}{4}$ miles along a steep spur, with small streams to the right and left, I forded the latter, which brings down the drainage of several smaller ravines, and is therefore difficult to cross. Proceeding along a level path for 300 paces, I ascended a spur of the hills to the left for $\frac{1}{4}$ of a mile, and travelling along its flat top for $\frac{1}{2}$ a mile descended gently for $1\frac{1}{4}$ miles to a small stream of water from the left. Continuing the descent for about a mile, I first saw cultivation since leaving the Bar-Rágh valley, and passed three hamlets, all called Ghár Jabín, to the right of the road, on the left bank of the main stream; the last hamlet has some huts to the left of the road also. Descending thence for half a mile, I passed another hamlet of eight houses, also called by that name, to the right, and at somewhat more than $1\frac{1}{4}$ miles farther the hamlet of Pastí (4 houses), also on the same side of the road. Seven hundred paces lower down I reached another hamlet, also called Pastí (6 houses), situated on both sides of the road, where I passed the night under some large padam-trees, and where, besides the cultivation, I saw some apricot and apple-trees. Learning here that the bridge over the Wásharwá river, a little lower down on the direct route to Bar Panjah, had been removed by Sháh Yusuf Alí Khán of Shighnán to impede the progress of the invading army of Muhammad Umar Khán of Faizábád, of which mention has already been made, I descended on the morning of the 16th to the right-hand stream by a steep descent of about $\frac{3}{4}$ of a mile, and crossing it by a wooden bridge 12 paces long, ascended the opposite bank by an equally stiff ascent of somewhat more than $\frac{1}{2}$ a mile to the hamlet of Viar (4 houses) to the right. Passing for $\frac{3}{4}$ of a mile through a wide well-cultivated valley, with several hamlets right and left, bearing the name of Viar, I reached the zírat and village of Mazár Sháh Safdar (20 houses), to the right of the road. Descending for about a mile, I passed a garden to the left on the slope of an isolated hill, which latter is said to have contained a silver mine. I then descended into a small dara formed by this isolated hill on one side and a low ridge running parallel to the Panjah river on the other, for about half a mile to the hamlet of Tagáo, to the right. Continuing the gentle descent through this dara, which turns round the base of the isolated hill towards the north, I arrived after $1\frac{3}{4}$ miles at the hamlet of Shiva with Bágh (garden) Sháh Wanjí Khán to the right of the road near the extremity of the left-hand ridge and close to the Panjah river.

89. Passing the ruins of a bázár, also said to have been built by Sháh Wanjí Khán, and proceeding for $2\frac{1}{4}$ miles with the isolated hill to the left and the Panjah on the right, I reached the hamlet of Karvanjak (4 houses) on the Wásharwá river, to the right of the road. Fording this river, which here branches off into seven channels, which, with the intervening islets, spread over more than $\frac{1}{2}$ a mile, and of which the fifth and sixth branches are the deepest (knee-deep), and difficult to cross on account of the rapidity of the current, I reached $\frac{1}{2}$ a mile farther the village of

(1) Stated by M—S— to be a very high pass.—H. C. B. T.

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Deh Murghán (20 houses) to the left. Proceeding again for somewhat more than $\frac{1}{4}$ a mile, I passed between another hamlet (15 houses) of that name to the left, and the ziarat of Panjah-i Sháh Mardán to the right, and, ascending gently for about $\frac{1}{4}$ of a mile, passed an old fort on the right and a garden with a wall continued to the hills on the left. Passing for $\frac{1}{2}$ a mile through the cultivation and hamlets of Bar Panjah village (200 houses) to the right and left, I reached the fort of that name with a garden before the entrance to the right. This fort, situated on the left bank of a branch of the Panjah, (1) which river here splits up into three channels, enclosing low forest-covered islands, is an oblong 400 paces east and west and 300 north and south. The walls are more than 20 yards high and 6 yards in thickness, with a rampart and parapets for the protection of the defenders. The wall towards the river is built on a rock rising out of the water. The bastions, eight in number, are, as usual, placed at the corners and intermediately. There is a spring of water in the fort. Behind the fort is a large garden, also well fortified and well supplied with all sorts of fruit, the most singular of which was a kind of pear resembling the head of a cock with the beak, the eye and the crest represented by protuberances and cavities, where they are found in the bird. Having been received hospitably by Sháh Akbar Khán, who had been raised to this chiefship by Muhammad Umar Khán when he carried away Yusuf Ali Sháh a prisoner, I, after a stay of one day at this place, proceeded on the 18th towards Roshán, to effect a connection with my Darwáz work, and travelling for 840 paces between the fort and the garden walls to the right and the cultivation and hamlets of Bar Shahr on the left, I passed $\frac{1}{2}$ of a mile farther the village of Saudej (50 houses) to the left with a garden to the right of the road. Descending gently for $1\frac{1}{4}$ miles, and passing *en route* a single hut to the left of the road with a large number of mulberry-trees, I reached the village of Nim Daba (35 houses) to the left. Proceeding for about $\frac{3}{4}$ of a mile along the left bank of the Panjah, I passed the village of Aoj (20 houses), and $\frac{1}{2}$ a mile farther that of Aush Pidrút (40 houses). Passing $\frac{1}{2}$ a mile farther some detached houses and gardens of the latter village, I reached $1\frac{1}{4}$ miles onward the large village of Deh Shahr (109 houses) to the left of the road. Crossing a stream nearly $\frac{1}{2}$ a mile from the latter village, I reached $1\frac{1}{2}$ miles onward a hamlet of the same name (6 houses), the residence of the Arsakál, where I passed the night.

90. On the 19th having gone $1\frac{1}{2}$ miles I passed opposite to the hamlet of Yomuj (5 houses) on the right bank of the Panjah and a little more than $\frac{1}{2}$ of a mile lower that of Yomuj Páin (8 houses), also on the same bank. Passing two watch-towers after $1\frac{1}{2}$ miles, I reached, one mile onward, the Shadúj ferry (6 houses) on the left bank. Crossing on the 20th September 1880 the deeper channel, estimated to be 170 paces wide, by a boat, I walked about 20 paces on sand, and then forded the other branch, about 90 paces broad and knee-deep, to the opposite bank. The bed of the river is sandy and the current slow. Passing through a low thorny jungle for more than $\frac{1}{4}$ of

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a mile I came to a hamlet of two houses, and about $\frac{1}{4}$ mile farther crossed a stream from the right. Opposite to this, on the left bank of the Panjah, another stream of water from a dara joins the river. About a mile farther I passed a watch-tower, and ascending gently thence for $1\frac{1}{2}$ miles reached the village of Sácharv (15 houses), near a small stream, where I remained for the night. On the 21st, descending gently for somewhat more than half a mile, I passed some few houses belonging to Sácharv, and thence, travelling along a level road for a mile, I reached a garden with four houses, also appertaining to the same village. The bed of the river is here narrow and the current rapid. Continuing my journey somewhat more than $\frac{1}{4}$ of a mile, I passed another garden with a house, and half a mile farther another single hut to the left of the road, both belonging to the same village. Half a mile hence, passing opposite to the hamlet of Navázak (4 houses), close to a small stream on the left bank of the Panjah, I reached $\frac{3}{4}$ of a mile farther the single hut of Dasht with cultivated fields near it. Continuing along a level but stony road for a little more than a mile, I passed opposite the hamlet of Cháznod on the left bank, and $\frac{1}{2}$ a mile farther crossed a spur by an ascent of somewhat less than $\frac{3}{4}$ and a descent of about a mile. About 3 miles farther is a single hut named Pas Bajú, near a stream, where I passed the night. I was told that about a mile higher up this stream is the village of Bajú (130 houses). Opposite to Pas Bajú, on the left bank of the Panjah, is also a hamlet.

91. On the 22nd September 1880, after travelling somewhat more than $\frac{1}{4}$ of a mile, I crossed a spur by an ascent and a descent, each about $\frac{1}{4}$ of a mile long, and $2\frac{1}{4}$ miles farther passed opposite the hamlet of Revak (3 houses) on the left bank. Ascending thence for about $\frac{1}{4}$ of a mile, and travelling along a pretty level road for a mile farther, I passed opposite the garden and cultivation of Robát on the left bank. Somewhat more than a mile from this place I reached some fields of cultivation on the right bank of the river belonging to Khof Dara, opposite to a single hut named Arsak on the left bank, and thence, travelling along a gently undulating road for $1\frac{1}{4}$ miles, crossed the Khof Dara (1) stream, which here branched off into four channels, extending over 400 paces across the road. I heard that the village of Khof (170 houses) was about two miles higher up the dara of that name. Continuing my journey down the right bank of the Panjah, I passed after a $\frac{1}{4}$ of a mile opposite Robát on the left bank, and $1\frac{1}{2}$ miles farther crossed a fortified spur with two watch-towers on top, by an ascent of $\frac{1}{4}$ of a mile and a descent of $38\frac{1}{4}$ paces. Passing, after $\frac{1}{2}$ a mile more, a watch-tower on the left bank, I crossed $1\frac{3}{4}$ miles further the stream coming down from Akhzeb village, and at about the same distance onward reached the Bartang river. As it was rather late in the day, and not advisable to cross that river without a guide, I went to Akhzeb village, $2\frac{1}{2}$ miles to the east, where I passed the night. Having obtained guides with a raft and a camel from this village, I returned on the morning of the 23rd to the river about 300 paces above its junction with

(1) Not to be confounded with Kof fort.—H. C. B. T.

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the Panjah. The channel is here 2,100 paces wide, being in some parts very shallow and at others deep, with a strong rapid current requiring the assistance of a raft or a camel to cross. On the opposite bank is a house called Akhún, and $1\frac{3}{4}$ miles lower down the right bank of the Panjah are the now abandoned copper mines in the Yádúdí range, where the furnace for melting the ore is still in existence. Proceeding a mile further I reached the fort and village* of Wámar (60 houses), near a large stream, where I remained for the night. The mountains lying on the left bank of the Panjah opposite Wámar fort are said to contain mines which supply iron ore to Roshán, Shighnán, and Badakhshán. The working of these mines begins early in the month of August; the workmen get nothing as wages, but they are exempted from paying any kind of revenues or taxes. Swords made of this iron are highly prized in this country. Near Wámar is a valley, about 300 paces higher up which is the zíarat of Sháh Tálib, a descendant of Saiyid Jalál of Bokhárá, whose tomb is at Bulandshahr in India. At the head of the valley is a pass, which is said to lead over the snows of Koh-i-Yádúdí to the Yaz Ghulám valley, one day's journey. (1)

92. From Wámar, on the afternoon of the 24th, I proceeded somewhat more than $1\frac{1}{2}$ miles to the village of Barzúd (40 houses), and starting again the next day arrived half a mile farther opposite to the fort and village of Chásnúd, on the left bank of the river. Proceeding for $\frac{3}{4}$ mile I passed the village of Deh Zúd (50 houses), near a small stream, and about two miles farther that of Bar Roshán (100 houses), to the right, with the village of Pájward on the opposite or left bank of the river. At somewhat more than $\frac{1}{2}$ a mile from Bar Roshán I passed opposite to Cháved village on the left bank, and $2\frac{1}{4}$ miles farther reached a single hut to the right of the road. Continuing my journey for $1\frac{3}{4}$ miles, I passed through the village of Deh Roshán (20 houses), opposite to the village of Cháved Páim on the left bank, and $3\frac{3}{4}$ miles farther that of Vand (24 houses), on the right bank. Passing at 390 paces farther a watch-tower on the left bank, I arrived somewhat more than $2\frac{1}{4}$ miles further at the hamlet of Shiz (15 houses) with a watch-tower on the right bank, and opposite to Yárukhi village on the left. Passing the night at Shiz, I left on the 26th, and after $4\frac{1}{2}$ miles reached Wáznúd (10 houses) with two watch-towers on the right bank of the river and nearly opposite to Shadúd, where I had left work in Darwáz. The Tangsheb river from Shiva joins the left bank of the Panjah opposite Wáznúd.

93. Having now connected my work, I returned to Barzúd village on 27th September. Being known as a great physician, I was requested by a man from the Bartang valley, who happened to be here at the time, to accompany him to Sarez (2) and attend a sick person who was seriously ill. In compliance with his request I left Barzúd on 28th, and, taking up my work from the hamlet of Akhún, proceeded along the right bank of the Bartang (3) river and crossed a spur of the Yádúdí range by an ascent of $\frac{1}{4}$ of a mile, a rugged path across the top

* Salámat Sháh, whose brothers, Ahmad Sháh and Nizám Sháh, I saw at Gau Kúch, in Gilgit, lives here.

(1) Pass crossed by "the Havildar."—H. C. B. T.

(2) Sar-rez, i. e. watershed.—H. C. B. T.

(3) Bar-tang, i. e. narrow.—H. C. B. T.

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of $1\frac{1}{2}$ miles, and a descent of $\frac{1}{4}$ of a mile on the other side. The road across the spurs, where they do occur in this valley, is impracticable for animals, so that a traveller with baggage animals has to provide himself with an inflated skin to assist them in swimming backwards and forwards to avoid the difficult path. Moreover, the bridges over the river are only practicable for foot passengers. Continuing my journey for $1\frac{1}{2}$ miles I passed opposite Akhzeb village on the left bank, and at $1\frac{1}{2}$ miles farther reached the hamlet of Shochand (1) (8 houses). $4\frac{1}{2}$ miles onward I passed the village of Yams (40 houses) in a dara to the left, from which a small stream of water flowed down to the Bartang, and where there was a bridge over the river. All the stones,* large and small, found in Yams Dara are of a peculiar formation, each having a natural round hole in the centre. Sometimes the hole is so large as to admit of a man to sit comfortably in it. Proceeding from Yams along a pretty level road on the right bank of the river for $5\frac{1}{4}$ miles, I crossed a spur by an ascent of $\frac{1}{4}$ of a mile, followed by a level path of 360 and a descent of 250 paces. $1\frac{3}{4}$ miles higher up I crossed the river by a wooden bridge (24 paces long), and proceeding up the left bank for somewhat more than $\frac{1}{4}$ of a mile reached the hamlet of Rid (7 houses), where I remained for the night. On the 29th, after going about five miles, I passed some cultivation, and $8\frac{3}{4}$ miles farther arrived at the village of Bomet (40 houses), where I put up for the night. Next day I halted at Sipánj (4 houses), distant $7\frac{1}{4}$ miles, where there is a wooden bridge over the river.

94. Starting on the 1st October 1880, and traversing a level but stony road for eight miles, I crossed a stream by a wooden bridge 13 paces long, and passing about two miles farther under a large rock which projects over the road, reached $3\frac{3}{4}$ miles higher up the hamlet of Pijruft (4 houses), where there is another bridge and where I passed the night. Travelling on the 2nd along a generally ascending and very difficult road for 5 miles I crossed a small stream from the right, and after following a level path for $\frac{1}{4}$ of a mile farther I passed for 24 paces along a log of wood hung by ropes from two pegs driven into the steep face of the hill overhanging the river. Descending for 208 paces and passing over a similar log of wood (12 paces long), I reached $3\frac{1}{4}$ miles farther the village of Basit (40 houses). Starting on the 3rd I passed after $\frac{1}{2}$ a mile over another log of wood (13 paces long), and passing some cultivation $6\frac{1}{4}$ miles beyond I arrived about $1\frac{1}{2}$ miles farther at the hamlet of Chadúd (10 houses), where I remained for the night. Next day, passing an avaring after somewhat more than $4\frac{3}{4}$ miles, I reached, 7 miles farther, the fort and village of Bahr Dara (30 houses), where there is a wooden bridge across the river. On the 5th, continuing my journey along a pretty level but bad road along the left bank for $26\frac{1}{4}$ miles, I halted at the village of Ráh Shárib (30 houses). Starting again on the 6th I passed the night at Sonáb Tash-

* (1) Not to be confounded with Sochán valley.—H. C. B. T.
The stone is called chashm sang, and is of a red colour.

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kurghan* (20 houses), distant $7\frac{1}{2}$ miles. On the 7th, ascending a spur for 360 paces, I reached the junction of the Bartang and Pasár Dara streams. The Pasár Dara is said to be inhabited by the Alái Kirghiz tribe, and from its head a road is said to lead to Kokand, a four-days' journey; but it is not commonly used from fear of the Kirghiz. Traversing a level path for $1\frac{1}{2}$ miles I descended for 208 paces, and a little more than 4 miles farther halted at the hamlet of Nasír (7 houses). I passed the next night at Osáid (6 houses), distant $3\frac{1}{2}$ miles, and on the following day, the 9th, after going about $4\frac{1}{2}$ miles, reached the fort and village of Sarez (30 houses), the last inhabited place in Bartang. A road is said to run up from Sarez to Kol-i-Murghábí (1), which is distant about two days' journey, and whence roads branch off to Kokand and Káshgbar. The chief produce of the Bartang valley is barley and some kinds of pulse. Fruit-trees, except the walnut, which is met with here and there, are quite unknown, and the portion of the valley above Nasír village partakes of the character of the Pámír, being covered like it with high grass. Herds of wild sheep (2) visit it and are largely hunted.

95. The Pámír is said to be an extensive grassy tract studded with numerous lakes,† which drain into the Panjah, the Aksú, and several other large rivers, and inhabited by three tribes, known as the Kirghiz, the Kazzák, and the Kipchák, who lead a nomadic life, and who live chiefly on flesh and karút.‡ The features and dress of these people resemble those of the Yárkandís. They belong to the Sunní sect of the Muham-madans, but are quite ignorant of the precepts of their religion. Should any foreigner fall into their hands, they make a slave and goatherd of him; but should he be a fakír and happen to know Turkish, they respect him and call him God's dog. To prevent their prisoners from escaping they cut a sinew of one of their legs, which disables them from running away. The people of Shighnán are not on good terms with them and often make incursions into their country. The Kirghiz, on their part, are not slow to retaliate. While at Shochand, on my way to Sarez, I met a Roshán caravan which had been plundered by these Kirghiz on its return home from Kokand.

96. After a stay of four days at Sarez I returned to the Shochand ferry, at the mouth of the Bartang valley, where I arrived on 23rd October 1880. There was no bridge at this ferry, and a jálá§ was therefore got ready for us by Hájí Muhammad Ayúb.|| We embarked on this jálá the following morning; two men on inflated skins pushed it from behind. But as soon as we reached the middle of the stream, the jálá was carried out of its course by the rapid current and dashed against a rock. Two of the skins on the side where one of my companions, Páindá Muhammad, was sitting, burst, and

* This portion of the valley is also called Takht Kurm. There is an old ruined fort near Sonáb Tashkurghan called Shugdá.

(1) Kol-i-Murghábí, the lake of water-fowl, is a loose appellation applied to more than one of the pamir lakes. Gház kol, or goose lake, is a similar one. Such names to lakes cause great perplexity to geographers.—H. C. B. T.

(2) *Ovis poli*.—H. C. B. T.

† Supposed to be formed by the meltings of snow.

‡ A kind of cake made by boiling and coagulating butter milk.

§ A raft fastened to inflated skins.

|| A priest subordinate to Aghá Khán of Bombay. He has disciples in Roshán, and having been on a pilgrimage to Bombay he is called a Hájí.

Political.

97. During my journey from Khwá-hán towards Rágh and my five months' stay at Bar Panjah, several important political changes took place in Shighnán and Badakhshán. Sháh Yusuf Alí Khán was made prisoner and sent to Faizábád, while his nephew, Sháh Akbar Khán, was made Governor of Shighnán. Mír Alam Khán of Kishm, of whom I had last seen in Koláb, was now, at the request of the Arsakáls of Badakhshán, advancing towards Faizábád, and in a short time appeared at Khairábád with about 70 followers. Mír Muhammad Umar Khán went out to oppose him, but his Badakhshí (Badakhsháni) troops, 3,000 in number, and the Arsakáls, all deserted him, and joined Mír Alam Khán, who was at once put in possession of Faizábád. Sháh Yusuf Alí Khán was then set at liberty and restored to the possession of Shighnán, while his brother, Daulat Sháh, who had taken part with Mír Muhammad Umar Khán, was made prisoner and sent to Roshán, where he was afterwards murdered by order of Sháh Yusuf Alí Khán; Sháh Akbar Khán fled to Darwáz. Mír Muhammad Umar Khán, who had escaped to Rusták, subsequently collected an army composed of 5,000 Afghán troops supplied by Amír Abdul Rahmán Khán, 5,000 troops from Kataghan, and 4,000 from Rusták. With these, in all 14,000 troops, he advanced upon Faizábád, and in all the four battles that were fought he defeated Mír Alam Khán, who, no longer able to oppose him, fled to Shighnán and took up his abode at Khárák village. Mír Muhammad Umar Khán was now, after an absence of four months, again King of Faizábád; but his influence was gradually declining before the Afghán General Abdullá Ján, who, though he had helped him to recover possession of Badakhshán, was quietly consolidating the Afghán power, till at length it became supreme and was acknowledged by the people and the ruler himself.

Non-Political.

threw him off his seat. In his hurried attempt to recover himself Páindá Muhammad caught hold of a sack placed next him, but the raft losing its balance at the same time, both himself and the sack fell into the river. He rose to the surface of the water immediately after, and cried for help, but he sank again and was seen no more. Myself and my other companions could render him no help, as we ourselves were in danger, and had not the men on the inflated skins, who had been separated from us by the force of the current, come to our assistance in time, we might have been all carried away and lost. After a great deal of toil they were able to land us in front of Akhzeb village. The lost sack contained, among other things, some money,* a thermometer, and a book containing my boiling-point observations. From Akhzeb I proceeded towards Bar Panjah, which place I reached on 26th October 1880. Immediately on arrival here I fell ill and was confined to my bed for more than five months.

* 107 tangas, i.e. silver coins equivalent to about 27 rupees, and 17 *tílás* or gold coins equivalent to about 128 rupees.

*Political.**Non-Political.*

98. Being laid up with rheumatism, I could not go to see the new ruler; but as soon as I was able to walk, I went and delivered him the letters of introduction which had been given to me by the Saiyids of Langar of Sháh Khámosh in Koláb. Understanding that I belonged to the same family* as himself, Sháh Yusuf Alí Khán showed me particular attention so long as I stayed at Bar Panjah, and often used to come to see me during my illness. And having come to know how long the branch of the family to which I belonged had lived in Kashmir, and how we lost some landed property which had been in our possession for upwards of five hundred years, he was kind enough to give me a letter to Mr. Henvay, recommending that our property might be restored to us. I presented to him the pair of binoculars which had been supplied to me for the purpose, telling him that it had been given me for presentation by Munshí Abdul Subhán. He took it, though he did not seem to appreciate it; but he spoke very highly of a telescope which, he said, had been presented to him by Sir A. Burnes, and which he had asked Munshí Abdul Subhán to get repaired for him. He told me that he had received intimation from Major Biddulph that the telescope had been made over to artificers in India for thorough repairs. He requested me to procure for him, on my return home, a good telescope, a Kashmir shawl, a kalamdán, † a korán written on paper sprinkled with gold-dust, some saffron, and a stone for his signet ring, giving me 20 tilás ‡ as an advance and telling me to buy and keep these things by me until he should send a man to fetch them.

99. Bar Panjah, the capital of Shighnán, is situated on an elevation on the left bank of the Panjah river, and is named after the zíárat of the panjah§ of Hazrat Alí. The people of Shighnán belong to the Shíá sect, their priests being Khoja Badal of Munján, Mirzá Banda Alí, Eshán Farrukh Sháh, || Eshán Mirzá Muhammad Alí ||, Sháh Abdul Rahím of Zebák ||, Mirzá Ashraf, ¶ Salámat Sháh, ** Alam Sháh of Varv, ** and Háji Muhammad Ayúb, †† all of whom except Alam Sháh are subordinate to Agha Khán of Bombay. The chief of Shighnán himself is a Sunní. The valley of the Panjah through the Shighnán territory, with the exception of the portion between Darmárah and Víar, is more open than that through Darwáz. It is fertile, and with the exception of rice produces all kinds of grain. Below Víar (that is, towards Darwáz) fruit-trees, such as the apple, peach, apricot, mulberry, &c., abound, while the vine and pear are also found in the gardens of the rich. Above Víar low thorny jungle and willow are alone met with. The river abounds in fish. Salt and cast-iron utensils are imported from Faizábád, lead from Darwáz, and sugar, cloth, &c.,

* The royal family of Shighnán are Saiyids, being descendants of Sháh Khámosh, who was 21st in descent from Hazrat Alí.

† A double case made of papier-maché used for keeping pens, penknife, &c. Those made at Srinagar are of superior workmanship.

‡ Equal in value to Rs. 140, a tilá being equal to Rs. 7.

§ The hand with extended fingers. It is engraved on a stone placed in a hujrá or wooden cell inside a building. Another zíárat similar to this is at Panjah fort in Wakhán, whence the name.

|| Priests of the people of Shighnán only.

¶ Priests of the people of Shighnán and Roshán.

** Priests of the people of Roshán only.

†† Priests of the people of Roshán & Bartang.

from Faizábád and Kokand; cattle, sheep, camels (Bactrian), horses, chakmans, stockings, and oash, are exported in exchange. Gold-washing is carried on below the junction of Bartang river, and the produce, with the exception of a tenth allowed to the workmen as wages, is taken by the State. In place of taking ushur or a tenth part of the cultivator's produce as revenue to the chiefs, which is common throughout the territories I traversed, the Government has reserved lands for cultivation looked after by its agents. In this cultivation the inhabitants of the neighbourhood are required to assist and to transport the produce thence to Bar Panjah without any remuneration. Besides this they have to make yearly presents of ghee, chakmans, and sheep as in other States. The houses are built in the same way as in Wakhán, and Wulsí troops, armed in the same way as in that valley, are called together whenever necessary.

100. Soon after recovery from my illness I applied to Sháh Yusuf Alí Khán for permission to proceed along the Panjah *viâ* Ghárán to Wakhán, but communication between that territory and Shighnán being stopped for the time for political reasons my request was refused. I then prepared to visit the Shákh Dara, (1) valley, whence perhaps I might be enabled to pass unnoticed into Wakhán. Accordingly, leaving Bar Panjah on 1st April 1881 and retracing my steps to Bágh Sháh Wanjí Khán near Shiva village and opposite to the junction of Shochán-Shákh Dara stream with the Panjah river I forded the latter (330 paces wide and under waist-deep) on horseback, and proceeding up the right bank of the former for a little more than $1\frac{1}{4}$ miles reached and halted at Khárák, a village of 20 houses, where I paid a visit to Mír Alam Khán. Leaving Khárák on the 2nd I crossed the stream, 50 paces wide and knee-deep, and proceeding for $\frac{1}{2}$ of a mile passed opposite the hamlets of Fateh and Yamráj, on the right bank, and about $\frac{1}{4}$ a mile farther that of Yamráj Bálá (4 houses), also on the same side, near the junction of Shochán and Shákh Dara streams, close to the darband or ridge which once formed the political boundary between Shighnán and Shákh Dara. A road by these villages through the Shochán valley leads to Ghund. Continuing my journey up the left bank of the Shákh Dara stream for somewhat more than $5\frac{1}{2}$ miles, I passed the hamlet of Rajas (3 houses) to my right, with that of Sanjev (4 houses) on the opposite bank, and about $\frac{1}{4}$ of a mile higher up reached Parshed (9 houses), where I passed the night. On the 3rd I arrived after $1\frac{1}{4}$ miles at the hamlet of Túsán (12 houses), near a stream to my right, with the zírat of Saiyid Jalál* of Bokhárá on the opposite bank of the main stream, where I remained for the night. Here I met Mír Khán Ján Beg of Ishkásham, who had also fled his territory on the overthrow of Mír Alam Khán. I heard that a road here crosses over the hills to the right to Panjah opposite to the Darmárákh valley. The next day I halted at Parshoj (8 houses), near a small stream a little more than half a mile distant. Leaving on the 5th and proceeding along a level but stony road for somewhat more than $\frac{1}{4}$ of a mile, I passed the hamlet of Savej (6

(1) Or Khákdara.—H. C. B. T.

* The same whose tomb is at Bulandshahr in India.

*Political.**Non-Political.*

houses) to my right, and $2\frac{1}{2}$ miles farther the ruins of a fort on an islet in the main stream to my left. About $\frac{1}{2}$ a mile from these ruins I passed the hamlet of Marín Shahr (6 houses), and $\frac{1}{2}$ of a mile onward that of Barzúj in a dara to my right. About $\frac{1}{2}$ of a mile thence I passed the hamlet of Shásh (7 houses), and $1\frac{1}{2}$ miles from the latter) I reached that of Parshád (4 houses), where I remained for the night.

101. On the 6th, after going $1\frac{1}{2}$ miles, I passed the hamlets of Zer Dasht and Baráj (8 houses) with those of Barzúj and Brez on the opposite or right bank of the stream. Passing after somewhat more than $\frac{1}{2}$ of a mile opposite to another hamlet on the right bank, I reached $\frac{3}{4}$ of a mile onward Vidáj (8 houses), near a small stream, where I passed a night with Hají Nazar Muhammad, who entertained me with an account of his travels in Persia, Turkey, Arabia, and Bokhárá. Next day, after about a mile, I passed through some cultivation with a small stream. I halted at Dasht (7 houses), distant $2\frac{1}{2}$ miles. Proceeding on the 8th for $\frac{3}{4}$ of a mile through a low thorny jungle I crossed the main stream, which here had a wide shallow bed of 174 paces, to the right bank, and after somewhat less than a mile reached Rahjar (8 houses), near a stream. One and a quarter miles thence I passed the hamlet of Ráj(1) (5 houses), and ascending gently for 320 paces arrived at the fort of Ráj with some hamlets on both sides of the main stream. Ráj fort is the capital of Shákh Dara, which was formerly governed by its own chiefs, who originally came from Balkh, and who were known as the descendants of Jamshaid, one of the Paishdádian monarchs of Persia, but it is now under the chief of Shighnán. The rulers of Shighnán and of this valley were in former times often at war with each other. Sháh Wanjí Khán made many incursions, but was always unsuccessful in subjugating the valley. His grandson, Sháh Abdul Rahím, however, succeeded in conquering it, and reduced the inhabitants to submission. Several of the princes then escaped to Kokand and Káshghar, some were put to death, while others were taken prisoners and sold as slaves, among whom was Mír Hasan, the present ex-chief, who after a long exile has lately returned home and now lives at Ráj fort, receiving some allowance from Sháh Yusuf Alí Khán. The fort, which had been long neglected, has undergone thorough repair under Mír Hasan.

102. Leaving Ráj fort on the 9th I descended gently for about half a mile to the main stream, and crossing it by a wooden bridge (21 paces long) and ascending 124 paces I passed opposite a stream which, issuing from Sháh Tír Andáz Walí peak, joins the main stream near a hamlet on the right bank. The road for the next half a mile is narrow and passes along the steep face of the hill, with the main stream flowing immediately below, and is therefore called Darband. Opposite the end of this Darband a stream from another dara of the Sháh Tír Andáz Walí peak joins the main stream on the right bank. This peak is very high, and there is a zíarat on it, which is said to be almost inaccessible. Continuing my journey for $6\frac{1}{2}$ miles I crossed a small

*Political.**Non-Political.*

stream from the right, and $2\frac{1}{2}$ miles farther reached the hamlet of Barwáz (7 houses), where I passed a night. The next day, the 10th, I halted at Kushlák Kirghizán (9 houses), distant $4\frac{1}{2}$ miles. On the 11th, passing after about 4 miles opposite the junction of a small stream from the left, I reached $6\frac{1}{2}$ miles farther another Kirghiz village and encampment called Jalú, where I remained for the night. These Kirghiz, having been oppressed by the chief of Sar-i-Kul, left their native country some two years ago and came to Sháh Yusuf Ali Khán, who established them in this valley, helping them with corn and cattle and employing some of them even at his court. Some of them have gone and settled in Ishkásham, Wakhán, and Zebák. About $3\frac{1}{2}$ miles higher up from Jalú a road leads across the hills to the right to Namadgut in Wakhán; but it is a long and tiresome journey, across rocky mountains and valleys. Opposite to the place where this road branches off, a stream from the hills to the left joins the right bank of the main stream. About half a mile higher up the valley was the encampment of some Turks in charge of about 3,000 horses belonging to Sháh Yusuf Ali Khán, brought here for pasture, and with them I remained for the night of the 12th.

103. Starting on the 13th I passed after $4\frac{3}{4}$ miles the ruins of a village, and $9\frac{1}{2}$ miles farther crossed over the main stream to its right bank. Continuing my journey up the right bank for $12\frac{3}{4}$ miles I reached the ruins of Joshangáz Páin, where I halted for the night. Here the hills to the right and left had snow on them, and an avalanche had descended to the ruins. On the 14th, passing after 4 miles two ravines to the right and left, full of snow, I crossed over, about $6\frac{1}{2}$ miles farther, the main stream (12 paces wide) and passed the night under a padam-tree on its left bank. Starting on the 15th and passing over ice and snow for about 4 miles I passed the ruins of a village, and walking over snow for $6\frac{3}{4}$ miles farther reached the ruins of the fort and village of Joshangáz Bála, at the mouth of a dara and near the head of the main valley. The portion of the valley above Barwáz partakes of the character of the Pámír, and abounds with wild goats:(1) and wild sheep.(2) While sleeping under a tree one night, I was roused by a herd of no less than 200 of these animals. One of them, shot by my shikári, must have weighed about four maunds (320lb), as three of my men dragged it with difficulty to our halting place. Joshangáz fort was once, according to my guide, a very flourishing town and the capital of Shákh Dara, when Wakhán is said to have been subject to it. A road leads southward to Panjah fort in Wakhán in two days, and another eastward to Sar-i-Kul in five days.(3) The Shákh Dara valley is more fertile, though less thickly inhabited than Shighuán. The chief produce is wheat, barley, and pulse. Fruit-trees, such as the peach, the apricot, the walnut, and the apple of an inferior kind, are met with only as far as Dasht. Higher up no other trees are seen than willows, a few padam-trees, and thorny bushes. The people, except the Kirghiz, are Shias and followers of Khwája Badal of Munján.(4) Háji Muhammad Nazar of

(1) Possibly deer.

(2) Ovis mont.

(3) The distances given by M—S— in this tract are far from accurate.

(4) A disciple of H. H. Agha Khan.

Parshoj, the great traveller, also claims to be their priest. Daurán Sháh, one of the two governors appointed by Sháh Yusuf Ali Khán, and whose residence is near Túsíá village, is said to oppress the people, but his colleague, Azíz Muhammad, is said to be popular. I had reached Joshangáz fort at noon on the 15th April 1881; but the pass above it(1) being choked with snow, and my guide refusing to go any farther, I was obliged to turn back at once, and reached Bar Panjah on the 22nd.

104. Having obtained an acknowledgment of the receipt of the pair of binoculars and a letter for Mir Hak Nazar Beg of Ishkásham, I left Bar Panjah on 23rd April 1881 and retraced my steps to Viar village, near the zíarat of Sháh Safdar. Viar is the most fertile district of Shighnán, and has twelve villages, all lying on the skirts of the Ghár Jabín mountains with the cultivated fields situated in the plain in front. Leaving Viar on the 24th by a gentle ascent of a spur from the Ghár Jabín for $\frac{3}{4}$ of a mile, I passed the hamlet of Oshahr (6 houses), and continuing along a similar road for about a mile farther I descended for somewhat more than $\frac{3}{4}$ of a mile, and ascending again for about $\frac{1}{2}$ a mile descended for somewhat more than $1\frac{1}{2}$ miles to the hamlet of Chaugán Taráshán (7 houses), to the right. Continuing the descent for about a mile I crossed a small stream from the right flowing down to the Panjah on the left, and ascending thence for 300 paces arrived opposite a cataract on a stream falling into the river on its right bank. Passing after about $\frac{1}{4}$ of a mile the bed of an almost dry torrent, I descended gently for somewhat less than $1\frac{1}{4}$ miles to a watch-tower on the left bank of the Panjah with a similar one on the opposite side. Travelling along a level road up the left bank of the river, and passing over two small streams at distances of a little more than $\frac{1}{4}$ and 1 mile respectively, I ascended for 340 paces, and after $\frac{1}{2}$ a mile farther of level but stony road crossed another small stream of water from the right. Descending thence for somewhat more than $\frac{1}{4}$ a mile, and travelling along a stony road for $1\frac{1}{4}$ miles, I passed opposite a hamlet of three houses on the right bank, and thence ascending and descending for somewhat more than $\frac{3}{4}$ of a mile crossed a small stream. $\frac{1}{2}$ a mile farther I passed opposite another stream, and descending abruptly to the right bank of the Panjah I followed an undulating road for $2\frac{1}{2}$ miles to the mouth of the Darmárahk valley. The river which flows through this valley is the same as that which takes its rise in the Kol-i-Shiva lake, which is distant about 8 or 9 miles, and is here crossed by a bridge 9 paces long. Darmárahk, a village of seven houses, where I halted, is situated on the right bank of the stream, and I was told that some 5 miles higher up the valley lies another village called Darmárahk Bálá. In winter, when communication between Shighnán and Badakhshán by the Ghár Jabín pass is stopped on account of snow, the route through this valley and by the Kol-i-Shiva lake is adopted in cases of emergency. At Darmárahk were stationed about a hundred Shighnán troops, who demanded my passport, which I showed them; but the commander would not leave me until I had made him a present of a pair of stockings worth two tangas.

105. Leaving Darmárahk on the 25th April 1881 I passed after about $1\frac{1}{2}$ miles opposite a

(1) It is not known whether this is the Josangaz pass of Major Trotter's map or some other one to the west of it. The distances of this portion of the map are open to grave doubt.—H. C. B. T.

hamlet of three houses on the right bank, where I was told that the road which branched off from Túsán in Shákh Dara descends into this valley. Somewhat more than $\frac{1}{4}$ of a mile farther I passed another single house, also on the same side of the river, and about the same distance farther came to a spur running into the water, where were stationed about two hundred Shighnán troops. As some of them knew me, having seen me before at Bar Panjah, I was permitted to pass on unquestioned. The road here having been destroyed by a landslip, I had to walk for about 109 paces in water, which was knee-deep, and sometimes deeper, near the bank of the Panjah. This portion of the day's march was most trying and rather hazardous, as I had to walk against the current, which was very rapid. From the banks of the river the road ascended for $\frac{1}{4}$ a mile over stony ground to an elevation, where I met another guard of 30 Badakhshis (Badakhshánís) placed by Mír Alam Khán. Descending a stony road for somewhat less than $\frac{3}{4}$ of a mile I crossed a stream, and a little more than $1\frac{1}{2}$ miles farther I was stopped by another guard of 15 men from Arghanjkhwá Dara, placed here by Mír Alam Khán, but they allowed me to proceed on my giving them a razor. Proceeding thence for 300 paces I ascended for half a mile to Avaring Samágh, 244 paces in length, and then descended for 660 paces. The bed of the Panjah is no less than two thousand feet immediately below this artificial path. I learned that it was constructed by Sháh Abdul Rahím on the occasion of his son Sháh Yusuf Alí Khán's marriage with the Princess of Faizábád, and that it was subsequently altered and improved several times. Although it is kept in good repair, laden animals often perish by falling from it into the river. About 900 paces beyond the causeway is a wall which runs across the road, from the hills on the west to the banks of the Panjah on the east, and which forms the boundary between Shighnán and the Ghárán district of Badakhshán. There is a watch-tower adjoining the wall; both were now in a dilapidated state. To avoid the ascent and descent of a spur, I again walked for 209 paces up the Panjah in knee-deep water, and proceeding for $\frac{1}{4}$ of a mile farther crossed a stream. Ascending gently thence for about $\frac{1}{2}$ a mile I passed opposite a stream falling into the river on the right, and about the same distance farther saw another entering from the same side. Proceeding thence for somewhat more than $\frac{1}{4}$ a mile I travelled along an undulating road for about the same distance, and $\frac{3}{4}$ of a mile further arrived at Shekh Beg, a village of eight houses, near a small stream, on the heights above, which is a plain which contains six villages, all called Ghárán. Opposite Shekh Beg, and on the right bank of the Panjah, is the range of mountains which divides the Shákh Dara valley from Ghárán, and which contains the ruby mines of Badakhshán.

106. Passing two nights at Shekh Beg village I left on the 27th, and after a little more than $\frac{1}{2}$ a mile reached the tomb of the person after whom the village is called, situated near a little stream in a grassy plain and surrounded by trees and a wall of loose stones. There is a waterfall near it, which, falling from a height of 700 feet, flows into the Panjah. Shekh Beg is said to have lived about 700 years ago,

and to have been a great merchant, and being the owner of the ruby mines had agencies in India, Khorásán, Arabia, Mesopotamia, and other countries; he had also a shop in Neshápúr kept by his brother, Farrukh Beg, for the sale of his rubies. Shekh Beg being a hospitable man built a house on the road-side for the reception and accommodation of travellers. He is said to have been the disciple of a well-known saint, Khwája Hamid-ud-dín of Sarghilán, and is credited with having the power of walking over the Panjah, to the ruby mines, without wetting his feet.⁽¹⁾ Some people from Shekh Beg village, who were tending their flocks and herds, having told me that the bridge over the Juál Dara stream, a little farther on, was not ready, but was expected to be so in a day, I was glad to accept their hospitality, and, leaving on the morning of the 28th, I passed, after somewhat more than $\frac{1}{4}$ a mile, opposite Koh Lál village (6 or 7 houses), in a valley on the right bank of the Panjah and close to the mines. Various holes forming entrances to the mines, and here and there strata of a whitish colour, were visible. The mines I was told are worked for about five months in the summer season, and the workmen, who are people from the villages of Ghárán, get nothing for their labour, but they are exempt from paying the tenth part of the produce of their fields. I also learned that there was a hot spring a little above Koh Lál village. Continuing my journey I crossed a spur by an ascent of $\frac{2}{3}$ of a mile and a gentle descent of somewhat more than one, and proceeding thence along a level road for a little over $1\frac{1}{4}$ miles I had again to walk through the river for 105 paces. Passing about $\frac{1}{4}$ a mile farther a hamlet close to the road, I crossed, $\frac{2}{3}$ mile onward, the Juál Dara stream by a wooden bridge (8 paces long). About a mile from the bridge I passed opposite a stream entering the Panjah from its right, and thence ascended for somewhat more than $\frac{1}{3}$ a mile to a spur, where I was encountered by a number of Afgháns who were going to Shighnán as ambassadors from the Afghán General Abdulla Ján, and who questioned me authoritatively, and in a threatening tone, as to who I was and what business had brought me there, telling me that no one was allowed at that time to pass between Shighnán and Badakhshán. I told the chief officer that I was a Saiyid from Kashmir, and that I was returning home from Bokhárá and Koláb, where I had been to do homage at the shrines of Khwája Bahá-ud-dín, Mír Hamadání, and Sháh Khámosh; but he would not listen to me, and threatened me still the more. Upon this, though inwardly afraid of ill-treatment, I changed my tone and began to threaten him in return, telling him that I did not care much about him, as I was well known to, and greatly honoured by, his King, the Amir of Kabul himself, and that I would speak to him about the matter when I would next see him. Whether my words frightened him or not I could not tell, but he did not leave me before he had snatched from me a lungi* which had cost me five rupees.

(1) The Oxus or Panja freezes over in winter to a short distance below this point, and the ice is capable of bearing laden beasts. At Killa Bar Panja, though the river freezes over, the ice is not sufficiently thick to admit of people crossing it.—H. C. B. T.

* A kind of cloth wrapped round the waist or round the head like a turban.

*Political.**Non-Political.*

107. Descending from the spur or $\frac{1}{4}$ of a mile I passed about a mile farther opposite to a hamlet on the right bank of the river, and $1\frac{1}{2}$ miles onward crossed a stream from the right. Passing after $1\frac{1}{4}$ miles some cultivation near a stream from the right, somewhat more than $\frac{1}{2}$ mile farther, I reached the hamlet of Zej (9 houses), to the right of the road. One hundred and forty paces from this village I crossed a large stream by a wooden bridge (8 paces long), and travelling an undulating road for $2\frac{1}{2}$ miles reached Andaj village (8 houses). A road is said to lead from this place westward over many difficult ascents and descents to Sarghilán and Zardeo valleys. This village had been lately deserted by the inhabitants owing to the disturbed state of the country, and I found several others on the road between it and Sir-i-Sang which had been similarly deserted. Passing the night at Andaj I left it on the 29th, and after $1\frac{1}{4}$ miles passed another deserted village. At $\frac{1}{4}$ of a mile farther I reached a large stream from the right, up which and across the hills an easier route than that from Andaj leads to Sarghilán and Zardeo. Opposite this place, and on the right bank of the Panjah, is the hamlet of Kázideh (12 houses), near a stream. Ascending thence for $\frac{3}{4}$ of a mile I descended gently for somewhat more than $1\frac{1}{4}$ miles to an outpost now in ruins, called Chaukí Sar-i-Shak, opposite which, on the right, is situated Bar Shahr village (8 houses). Descending from the Chaukí for $\frac{1}{2}$ a mile I passed $1\frac{3}{4}$ miles farther another deserted village of five houses to the right, and about $2\frac{1}{2}$ miles farther on crossed a stream. Proceeding along a level road for about $\frac{1}{2}$ a mile I passed a hamlet, and $1\frac{1}{2}$ miles farther another, but both deserted, to the right of the road. Somewhat more than $\frac{3}{4}$ of a mile from the latter I reached Sir-i-Sang (4 houses), the residence of an Arbáb, where I remained for the night.

108. Leaving on the 30th April 1881 and proceeding along a pretty level road for about $1\frac{1}{4}$ miles, I passed through some cultivation watered by a small stream, and after somewhat more than $1\frac{1}{4}$ miles crossed a stream from the right. About $\frac{1}{2}$ a mile thence I passed opposite a hamlet on the right bank of the Panjah, and $6\frac{1}{2}$ miles farther reached Dahkán Khána village, passing midway by an old zíarat situated on an elevation. Dahkán Khána was founded by Sháh Yusuf Alí Khán after his marriage with the Princess of Badakhshán, but has been lately made over to a member of the royal family of Wakhán. Feeling weak from the effects of my late sickness, I halted here for a day, and proceeded on the 2nd May to Zargarán, a village of 22 houses, distant $1\frac{1}{2}$ miles, on arrival at which place I was waited upon by two men who had been sent by Mir Hak Nazar Beg to escort me to Ishkásham, he having received intimation of my approach from the Afgháns I had met near Juál Dara. On reaching Ishkásham, $1\frac{1}{4}$ miles distant, I delivered Sháh Yusuf Alí Khán's letter to Mir Hak Nazar Beg, who received me very kindly, but told me that his position was very insecure, as he was entirely dependent on the whim and caprice of the Afgháns. He requested me the next morning to proceed to visit Colonel Abdul Rahmán Khán, commanding the Afghán force stationed at Zarkhwán Bála, some distance towards Zebák. He told me to leave my servants and baggage, gave me his own horse for the

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journey, and sent four of his attendants with a letter, enclosing the one from Sháh Yusuf Ali Khán to himself, to intercede for me with the Afgháns and to procure me a speedy return to Ishkásham. The Colonel, after asking me a few questions as to who I was and where I had come from, &c., permitted me to return to Ishkásham, where I arrived on the 4th May.

109. While staying with Mír Hak Nazar Beg, I one day saw at his court three men whose features were different from those of the people of Badakhshán or of any other country I had travelled through. They were fair-complexioned, and had long hair on the crowns of their heads. Their mustaches were long, thick, and brownish, and their eyes blue, with the pupil very dark and lively. They were strong and well-built, and wore a sort of coat of Pattú* cloth and caps† like those of the people of Chitrál. Their stockings were made of goat's hair, and in place of shoes they wore pieces of skin wrapped round the feet. Each of them was armed with a long knife hanging from the waist, and a bow and its quiver hanging on the shoulder, in the use of which latter weapon they seemed very expert; one of them had a spear also. Mír Hak Nazar Beg, who understood and spoke their language very well, told me that these men were Káfirs, and their tribe, about 300 souls, having been driven out of Káfris-tán by their neighbours some two years ago, were accommodated by him in Munján, (1 ‡ where they were still living. He has, as he told me, for upwards of forty years held charge of the lapiz-lazuli mines of Munján, during which time he has had frequent dealings with the neighbouring Káfirs. At the request of the Mírs of Faizábád that he would procure slaves, he invaded the adjoining valley of Kah Uj several times, but was unsuccessful. He eventually made an alliance with them, and now when a slave is wanted Mír Hak Nazar Beg has nothing to do but to send word to the Thámá or headman, who steals, or brings by force, one from among his neighbours. A relative of these three Káfirs, to see whom they had come to Ishkásham, was procured in that manner, and has now lived many years with Mír Hak Nazar Beg, who has married him to a Káfir girl and raised him to a high rank among his household servants.

110. With Mír Hak Nazar Beg as an interpreter, I gathered the following information from these Káfirs regarding their manners and customs. They are 80,000§ in number, and inhabit fourteen valleys, which are bounded by Munján on the north, by Chitrál, Ushu Kálám, and Swát on the north-east to south-east, by Bajáur and Kunar on the south, and by Laghmán, Ghurband, and Anjuman on the south-west to north-west. They are often at war with each other, particularly at harvest time; and a Káfir of one valley is not allowed to enter another valley, but they all combine against a foreign attack, and even their women take part in the fight. Foreign attacks have always failed to conquer them. Their

* A kind of woollen cloth.

† This is a long cap made of Pattú cloth, and is rolled up outside, so as to form a border all round and to fit tightly on the head. When unrolled to its full length, it resembles a bag.

(1) We do not know the position of Munján. Authorities differ on the question.—H. C. B. T.

‡ In the reigns of Bááb Khán and Sháhzáda Hasan proposals were made to provide them with arms to enable them to recover their valley, but were never put in practice.

§ Men only. Number of women and children not known.

marriage customs are peculiar. When a girl becomes of age she is sent out on a certain day in the month to look out for a husband, and on her return home with her choice a feast is given, which completes the marriage ceremonies. Their funeral ceremonies are as peculiar. After death the body is put into a chest or coffin, and kept in the house for three days, during which time the people of the valley where the death has taken place assemble at the house of the deceased and dance and sing songs of separation. On the fourth day a feast* is given, after which the coffin is removed to an open spot, its permanent resting place. On the fourth day after the removal of the body to the plain a wooden horse with a wooden rider, supposed to resemble the deceased, is placed at the head of the coffin. Bangles of iron, silver, or gold, according to the means of the relatives of the deceased, are put on the arms of the wooden rider. The coffin is invariably placed with the head towards the east. In addition to cultivation, which is carried on to a limited extent only, the Káfirs rear cattle and tend their flocks, the latter consisting chiefly of goats. Horses are rare, only the rich among them owning one or two. They do not live in villages, but in sequestered huts far from each other. These are usually situated at the mouth of caves or hollows to secure a warm retreat for winter. They make their own household utensils out of stone and wood, and I saw some very good specimens of them at the Mir's, which I do not think could have been turned out without the assistance of a lathe. The weapons with which I saw them armed were also of their own make, the iron alone having been imported. They bring honey, ghee, hides, and coarse woollen cloth to barter for salt, iron, cotton cloth, dried mulberry fruit, needles, &c. They always lived on very good terms with the late Khwája Badal of Munján, who on his part persuaded the neighbouring Muhammadan chiefs to desist from invading their territory.

111. I intended returning to Gilghit *via* Chitrál, and accordingly made enquiries as to the state of the passes leading into the latter country, but was informed that they were all still covered with snow and would not be open for another month. I therefore made preparations to return by the route I had come, and leaving Ishkâsham on 9th May 1881, in company with a son of Mir Hak Nazar Beg's, named Muhammad Amín, who was bound for Panjah† on a visit of ceremony to Mir Mardán Ali Sháh owing to the death of one of the latter's sons, I arrived at Panjah on the 16th. Mir Mardán Ali Sháh gave me a letter for delivery to Colonel Tanner, and requested me to tell him that the horns of wild sheep advised in the letter would shortly follow. Leaving Panjah fort on 23rd May 1881 I reached Pir Kharo village on the 29th of the month. When last at this village I had heard of the existence in the neighbourhood of a lake called Gház Kol,‡

* This consists of halwá, or a pudding made of barley flour and honey.

† Finding I was not to travel alone, I took advantage of my stay at Ishkâsham to connect my work with my previous route near Turbat. I descended from the fort for 54 paces to the Ishkâsham stream, which I crossed by a wooden bridge (13 paces long), and thence ascended gently for $\frac{1}{4}$ of a mile to Turbat village.

‡ Properly Káz Kol, or Lake of Ducks—perhaps named from a kind of crested water-fowl of the size of a goose which is found on the lake. The feathers of this bird are highly prized in Badakshán and other countries. One was shot by my shikári, but it unfortunately fell in the lake beyond his reach.

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which was supposed to be the source of the Ishkámán river. I could not visit it at the time, but now that I had no important work on hand, except that of journeying home, and was only within two days' march of the lake, I did not wish to lose such a good opportunity.

112. Nomads from various parts of Wakhán were at this time bringing in their sheep and yáks and settling in and around the Baroghil plain, so I had no difficulty in procuring a guide, provisions, or accommodation. I at once arranged for a guide and left Pír Kháro on 30th May 1881. Crossing the Baroghil stream and leaving my old route to the right, I ascended past a detached hut of Pír Kháro for about $1\frac{1}{4}$ miles, and thence, continuing along a gentle ascent for somewhat more than $\frac{1}{4}$ of a mile, I came to a lake of transparent and blue water, which was not more than 300 yards in circumference. I staid the night at a nomad camp. The following day, travelling about $\frac{3}{4}$ of a mile and passing another lake situated on the left side of the road and as transparent as the one I had left behind, I reached, about $1\frac{1}{4}$ miles farther, a third one, about 310 paces long and 580 broad. Continuing my journey along a generally descending plain for about 3 miles, I saw two more lakes a little to the right in a plain between the road and the Mustauj river. About a $\frac{1}{4}$ of a mile still farther I reached another lake, situated on the right side of the road, $3\frac{1}{2}$ miles beyond which was a nomad camp, where I descended to the banks of a branch of the Mustauj river. Crossing after a mile a small stream which flows from the mountains on the north, I arrived $\frac{1}{2}$ a mile farther at another habitation of nomads from Deh Ghulámán and Kází Sarwar fort, where I staid for the night. As these people bring their cattle and flocks to pasture here annually, they have built themselves houses and a watch-tower for protection against the depredations of the Kirghiz from Sarikul. The valley of the Mustauj is here broad on account of the ravines from the Gház Kol lake and the Shundur pass opening into it. Travelling next morning, 1st June 1881, at a bearing of 65° along the left bank of the stream which issues from the Gház Kol lake, and crossing three streams at intervals of $3\frac{1}{4}$, $5\frac{1}{4}$, and $9\frac{1}{4}$ miles respectively, I reached the pasture ground of the Deh Ghulámán and Kází Sarwar fort nomads, where I passed a night. The hills on both sides were covered with snow.

113. Starting on the 2nd of June 1881 and proceeding up the river for $9\frac{1}{4}$ miles, I reached the western end of the lake, having walked for the last $2\frac{1}{4}$ miles over snow. The lake is about a mile broad and some 15 miles long, and is surrounded on all sides by high mountains, which were covered with snow. The water near the banks was mixed with ice, and looked whitish, but farther on it was quite blue. I travelled along the northern bank to a distance of about $7\frac{3}{4}$ miles, but my farther advance was checked by an avalanche which had descended into the very lake. From this place I could see at a distance of about 3 or 4 miles something like a passage in the eastern corner of the mountains bordering on the south, which appeared to me to give the exit to the Ishkámán river, of which I had heard when I was in Yásín; but I had no means of ascertaining the fact. I encamped on snow near the lake for the night, and returned to the

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pasture land of the nomads the following day. Arriving at their habitations on the 4th I laid in a fresh stock of provisions and hired new guides.

114. Leaving on the 5th June 1881, I descended for about $\frac{3}{4}$ of a mile to the Gház Kól branch of the Mustauj river, close to another habitation of seven houses of the nomads, from the villages of Deh Ghulámán and Kází Sarwar fort, to the right of my path. This branch is here split up into three channels, the first of which (13 paces wide) I reached after walking over a dry gravelly bed for 330 paces. Crossing another dry piece of land, 59 paces wide, I forded the second channel, 22 paces wide; then crossed another islet, 43 paces wide; and the third and the largest channel after it. This was 47 paces broad with a rapid current and thigh-deep water. Seventy paces farther I reached the main stream, the Mustauj, 82 paces wide, but only about a foot deep. About a mile higher up to the left this valley was full of snow. Proceeding for 108 paces I reached the right bank of the Shundur pass stream, and ascending the left-hand spur by a steep path for somewhat more than $1\frac{1}{4}$ miles through grass and low thorny jungle, and continuing along an easy ascent for $\frac{3}{4}$ of a mile farther, I reached the halting ground. Next morning, the 6th, leaving the grass and thorny jungle behind and crossing the stream I ascended for $5\frac{1}{4}$ miles along a steep and difficult path among stones and large boulders set fast together by ice. Travelling thence over snow along a gently rising road for $\frac{1}{4}$ of a mile, I continued the ascent up the right-hand bank for about $\frac{1}{4}$ a mile farther to a point where I struck the Yásín-Baroghil road which I had previously traversed, and rested for the night near the hot spring. The Darkoth Darband was crossed the following day, and I journeyed along the Yásín river to Mir Walí fort by the old route. As I wanted to see Pir Nizám Suáh of Gau Kúch, who, I learned at Darkoth, had returned to his home in Tuí Dara on the right bank of the Yásín river, I continued along this bank instead of on the opposite one, as I had done in my previous journey. On arrival at his village, Barnas, at the mouth of Tuí Dara, I heard that he was away at Chitrál, and I therefore continued my journey to Yásín, where I arrived on the 9th June 1881. The Tuí Dara was, I heard, well inhabited, containing about 500 families, and the stream issuing from it was deep and rapid, as it was crossed with difficulty on horseback.

115. On arrival at Yásín fort I missed Mir Pahlwán, whom I had known as ruler of this valley on my way to Turkestán, and who had detained me for about nine months to teach him Arabic. He had, as I was informed, invaded the Mabarájá of Kashmir's territory of Gilghit, for which cause he was made prisoner by the chief of Chitrál, Mehtar Amán-i-Mulk, and sent to Chitrál. His successor, Mir Rahmán, is brother of Gohar Rahmán, who was father of Mir Pahlwán and is about 75 years old. He has lived for about 30 years with the chief of Chitrál. Yásín valley has now been divided by Amán-i-Mulk into three portions, i.e. a portion lying on the

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borders of Mustauj he has added to his own dominions, a portion has been made over to Mir Akbar Ali,* and the remaining portion to Mir Rahmán.

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116. Mir Rahmán did not know me, but I was introduced to him by the officers of the court, who were well acquainted with me. I had nothing to give him as a present except my gun, with which I gladly parted, as I no longer wanted it. After a week's stay at Yásin I left for Gilghit on the 18th June 1881, but was detained 12 days at Sher Kila on account of my illness, which had been more or less troubling me ever since its first attack in Shighnán, and which was now daily increasing. I was, however, able to reach Gilghit on the 8th July 1881 and to send a report of my return by post to headquarters. Mir Mardán Ali's letter was handed over to Colonel Tanner, who was then on political duty at Gilghit. Though himself seriously ill, Colonel Tanner was kind enough to look after me and to put me under the treatment of Dr. Duke, medical officer attached to the agency. On the removal of the agency from Gilghit I was ordered to proceed to Srinagar, on reaching which place I was recommended by Colonel Tanner to the care of Dr. Lewtas, under whose treatment I remained for about five months, and as soon as I felt myself sufficiently strong to resume my journey I proceeded to headquarters, where I arrived on 18th February 1882.

STATISTICS.

Wakhán and Yásin.

Papers lost.*

Faizábád.

	Villages.	Houses.
Ghárán	36	220
Ishkásbam	22	380
Zebák	64	1,130
Varduj	47	2,300
Jirm, including Yanigán and Kurán	425	4,000
Sarghilán, Zardeo	78	2,000
Bárc to Dara Tangí	3	120
Dara Tangí to Faizábád	8	300
Arghanjkhá valley	15	270
Haftal Bála	130	2,060
Haftal Páin	93	1,400
Káunichak valley South of Faizábád	6	242
Argú to Átanjalab	75	2,300
Daráim	224	3,075
Teshgán	73	2,000
Kishm	260	3,006
Totals	1,557	24,797

Rusták.

Rusták	347	7,096
Chayáb	223	4,866
Dáung, Pasákú &c.	297	3,940
Totals	867	15,902

Kotáb.

Totals	494	13,700
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* Son of Akbar Rahmán, who was brother of Gohar Rahmán.

* But the number of houses (families) may be estimated from the number of Walsi troops which can be collected by the chief; this is 5,000 for Yásin and 4,000 for Wakhán at the rate of one soldier from each family, which is generally the custom throughout the countries visited.

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		<i>Darwáz.</i>	
		Villages.	Houses.
Khuldusk and Khwáhán	400
Kof	400
Ishkai	1,000
Nasai	1,000
Jaumarj	300
Khum	2,000
Keorún	Not known.
Máh Mai	300
Wanj	650
Yaz Ghulám	...	}	Not known.
Sághir Dasht	...		
Taví Dara	...		
Sháh Bark Sarmast	...		

Rágh.

Not known.

Shighnán.

Wáznúd to Pas Bajú	...	32	1,230
Khof	...	6	106
Hajú	...	3	60
Páreshineo (up to Bajú)	...	18	412
Wáreshineo (Shadúd to Wásharwa)	...	30	540
Wásharwa, Ghár Jabín, and Viar	...	28	419
Darmárah, Avaring Samágh	...	15	260
Totals	...	131	3,027
Bartang	...	14	300
Ghund	...	34	400
Shochán	...	26	300
Shákh Dara	...	29	450
Totals	...	103	1,450
GRAND TOTALS	...	234	4,477

Note on the sketch map illustrating the explorations of M—S—.

THE map has been mostly copied from a portion of the compilation made by Lieutenant-Colonel H. C. B. Tanner on a copy of the map of Afghanistan (1878) by Major C. W. Wilson; the latter map was utilized in this way, because it presented a convenient basis on which to operate. The compilation was made subject to certain conditions, which are explained hereafter.

The positions of Gilghit and Yásín and intermediate exhibits are taken from the map "Astor and Gilghit, September 1882," published by the Surveyor-General from certain operations of the Survey of India conducted by Colonel Tanner.

Beyond Yásín, M—S—'s traverses passed through several places of which the positions were already known and given on Major Wilson's map; these positions were accepted as fixed points, and the routes by M—S— were adjusted and illustrated between them. The fixed points are—

Sarhad.
Kila Panjah.
Ishkásham.
Zebák.
Faizábád.
Rusták.

Koláb.
Mominábád.
Kila Khum.
Kila Wámar.
Kila Bar Panjah.

Next, as regards the particular configuration exhibited of the lines of routes. Though M—S— traversed all the exhibits, he was not the only explorer who had done so in certain instances, where, however, it was found that the new (after adjustment) and the old projections either agreed or differed but slightly, so that the compiler found it convenient to retain, either exactly or with moderate change, the configuration of route lines as already presented by Major Wilson's map. These route lines are—

Darkot to Sarhad.
Sarhad to Ishkásham.

Ishkásham to Argú.
Atanjalah to Koláb.

Kila Wámar *via* Kila Bar Panjah to Ishkásham. All the other lines exhibited are from M—S—'s traverses exclusively.

And with respect to the illustrations of these traverses, by forts, villages, passes, &c., M—S— has greatly contributed in this respect on *all* the lines without exception, while, on some of them, where the routes have not been traversed before, he is of course the sole contributor.

The mountain ranges, drainage, &c., as given on Major Wilson's map, have been altered only where necessary to make them harmonise with the observations of M—S— or other competent authority, including Dr. A. Regel.*

The orthography of all the proper names presents a careful transliteration from M—S—'s manuscripts, according to the well-known rules laid down by the Government of India. As to whether M—S— is right or wrong in his orthography, I have only to remark that he is a well-educated man; that in respect to large places he frequently saw such names written locally in the Persian character; and that, with regard to other names, he professes to have rendered them phonetically. In any case, the transliteration adopted by me has been *consistently* maintained throughout (as the manuscript leaves my hands); nor are there any instances where recognition with the renderings by others is not quite easy: instance, Mastauj as given here is the same as Mastuj or Mastuch elsewhere.

J. B. N. HENNESSEY.

16th November 1882.

* Proceedings of the Royal Geographical Society, July 1882.

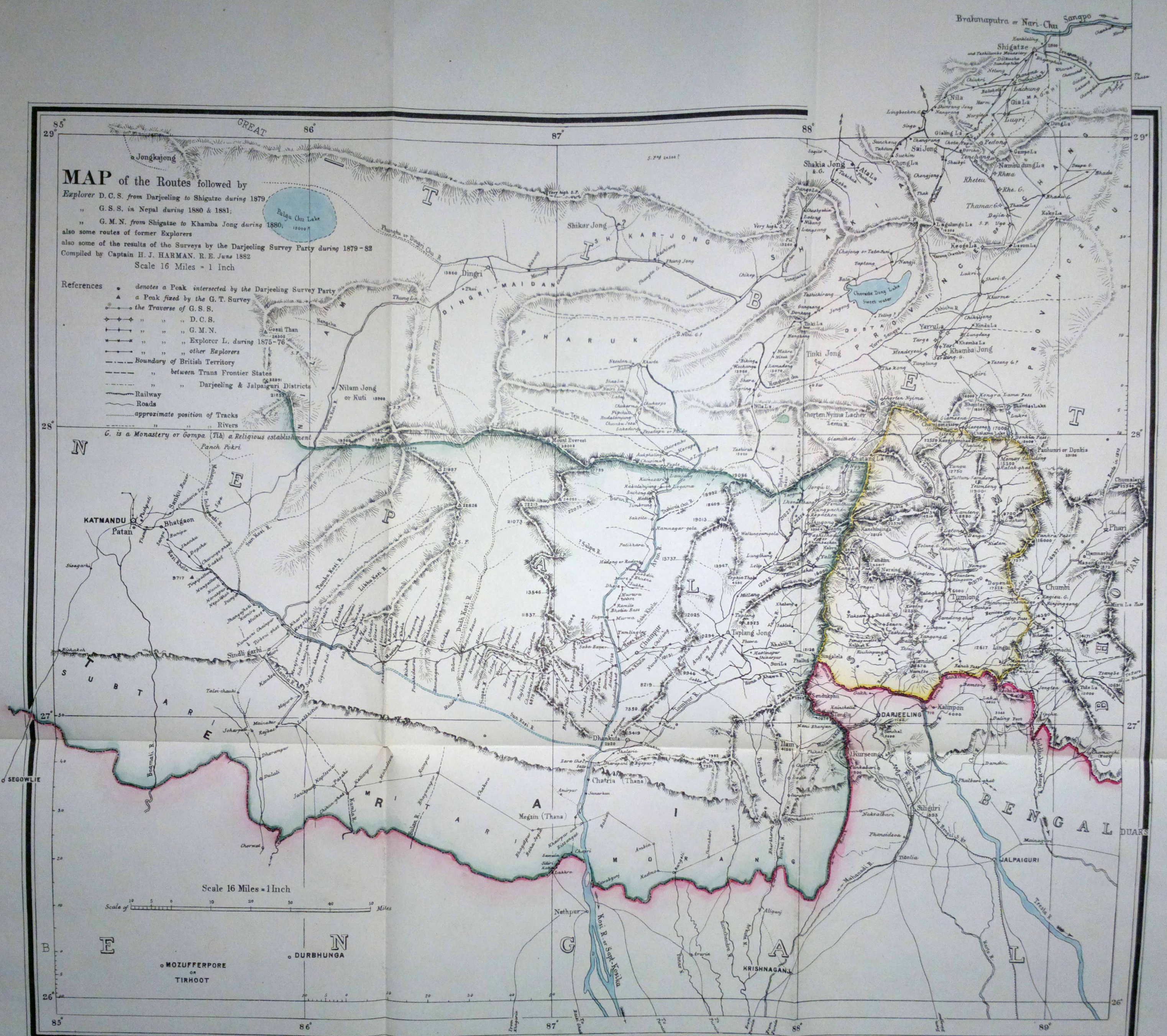
Vocabulary for the Explorations by M—S—.

Ailák	... A grassy plain, shepherd's summer encampment.	Langar	... An alms-house : hence the name of several villages where there are at present, or were in former times, such charitable institutions.
Aksakál	... A prime minister or chief magistrate. From Turkish <i>Ak</i> , white, and <i>sakal</i> , hair.	Luináb	... The governor of a district.
Alcha	... A coarse cloth coloured in stripes.	Lungí	... A kind of cloth wrapped round the head like a turban, or round the waist.
Amad	... A raft fastened to inflated skins.	Mál Sarkári	... Government property.
Aonlá	... A kind of myrobalans.	Máni	... An avalanche.
Arbáb	... The headman of a village.	Maulái Shía	... A follower of Alí, the son-in-law of Muhammad. There are four divisions of the Shias, viz. Maulái or Mughlí, Panj Taní, Duáz-dah Imámí, and Núr Bakhshí.
Arsakál	... The same as Aksakál.	Mír Múnshí, Mirza.	Chief clerk in a king's court.
Avaring	... A hill road along the edge of a precipice.	Moharram	... The first month of the Muhammadan calendar.
Báklá	... A kind of pulse.	Mujak	... A kind of grain resembling peas.
Bálá	... Upper.	Namad	... Felt.
Bhojpattar Burj or Burzil.	A kind of tree (birch?) the bark of which is used to cover umbrellas.	Nará	... A rope-bridge.
Buz Ghoja	... Blossoms of the pistachio tree.	Padam	... Juniperus excelsa, the pencil cedar.
Cháh-áb	... Well-water.	Páin	... Lower.
Chakman	... A warm cloak.	Pámír	... A high grass-covered plain.
Chashm Sang	... Literally, stone with an eye.	Parwána (Ráhdári)	A pass-port.
Chauki	... A guard-house.	Patak	... A kind of grain resembling gram.
Chehil Dukhtarán	Forty daughters.	Pattú	... A kind of woollen cloth made of goat's hair.
Chehil Tan	... Forty men.	Pír	... } A priest or religious teacher.
Chínár	... A poplar-tree.	Pír Murshad	... } A difficult pass or ascent, also a police post.
Chogá	... A kind of mantle.	Pharí	... } A difficult pass or ascent, also a police post.
Chuvan	... A kind of iron ore.	Robát	... Originally, an alms-house, and hence the name of several villages where there are at present, or were in former times, such charitable institutions.
Dara	... A valley.	Sarái	... An inn, a rest-house.
Darband	... A barrier.	Shikári	... A hunter.
Dharamsála	... A Hindu alms-house.	Sunni	... A sect of Muhammadans.
Eshán	... A term of respect.	Talkán	... Dry powdered mulberry fruit.
Fakír	... A mendicant.	Tanga Safed	... A silver coin, being one-fourth of a rupee.
Ghár	... A cave.	Tanga Siáh	... A copper coin, being one-third of a tanga safed or one-twelfth of a rupee.
Hájí	... One who has made a pilgrimage to Mecca.	Tarma	... A chasm in ice, a crevasse.
Hakím	... A physician.	Tásh	... A stone.
Halwa	... A kind of sweetmeat.	Thámá	... A headman in Káfristán.
Har	... A kind of myrobalans.	Topkhána	... A watch-tower.
Hujrá	... A cell.	Trangfá	... The headman of a village.
Idgáh	... A place of Muhammadan worship.	Turbat	... A tomb.
Jabba	... A shallow lake or swamp.	Wulsí	... Compulsory, i.e. Wulsí fauj, or a force made up of men supplied under compulsion by the several villages of a State in time of war.
Jalá	... A raft fastened to inflated skins.	Yalák	... A grassy plain, same as ail or ailak.
Káfir	... One not of the Muhammadan faith.	Yasáwal	... An officer whose duty it is to collect through arbábs and aksakáls the Government revenue, supplies, or Wulsí troops from his district.
Kalandar	... A religious mendicant.	Zí Haj	... The twelfth or last month of the Muhammadan calendar.
Kán-i-Lál	... A ruby mine.	Ziárat	... A tomb or shrine to which pilgrimage is made.
Karpás	... Originally, simply cloth, but generally understood as a measure of six kuláchas, or 12 yards of cloth, valued at half a rupee in bartering.		
Karút	... A kind of cake made by boiling and coagulating butter-milk.		
Khánkáb	... A monastery.		
Khwája	... Originally, a descendant of Alí, the son-in-law of Muhammad; now, a title applied to high priests.		
Kibla Núma	... An instrument which points to Mecca, i.e. an adaptation of the magnetic needle.		
Kizil	... Red.		
Kotal	... A pass.		
Kulácha	... A measure of about 2 yards, being the distance between the tips of the two middle fingers when the two arms of a man are extended in one straight line.		
Kurgbán	... A wall, a fort.		
Kushiák	... A small village.		

MAP of the Routes followed by

Explorer D. C. S. from Darjeeling to Shigatze during 1879
 " G. S. S. in Nepal during 1880 & 1881;
 " G. M. N. from Shigatze to Khamba Jong during 1880;
 also some routes of former Explorers
 also some of the results of the Surveys by the Darjeeling Survey Party during 1879-82
 Compiled by Captain H. J. HARMAN, R. E. June 1882
 Scale 16 Miles = 1 Inch

- References
- denotes a Peak intersected by the Darjeeling Survey Party
 - ▲ a Peak fixed by the G. T. Survey
 - the Traverse of G. S. S.
 - ◆ " " " D. C. S.
 - ◆ " " " G. M. N.
 - ◆ " " " Explorer L. during 1875-76
 - ◆ " " " other Explorers
 - Boundary of British Territory
 - between Trans Frontier States
 - Darjeeling & Jalpaiguri Districts
 - Railway
 - Roads
 - approximate position of Tracks
 - Rivers
 - G. is a Monastery or Gumpa (Tib) a Religious establishment



Scale 16 Miles = 1 Inch
 Scale of 10 0 10 20 30 40 50 Miles

GEOGRAPHICAL EXPLORATIONS.

THIBET.

Account (drawn up by CAPTAIN H. J. HARMAN, R.E., Assistant Superintendent, Survey of India) of the journey of BABU D — C — S — AND LAMA O — G — U — from Darjeeling to Shigatze in Thibet and back to Darjeeling during 1879.

BABU D — C — S —, a learned man, resolved to accept an invitation to visit Shigatze, and as the journey promised good opportunities for collecting geographical information, the Babu and his Bhutia companion were instructed in the use of the sextant, prismatic compass, and boiling point thermometer at the Surveyor-General's office, Calcutta, by the well-known trans-Himalayan explorer Pundit Nain Sing, C.I.E.

The route followed by the explorer from Darjeeling lay *vid* "Jongri," a well-known grazing place for yaks; it is at an elevation of 13,000 feet, and bears north by west from Darjeeling, 30 miles. From Jongri to "Yamga Tshal" in Nepal is two days' journey over the Kanchenjunga range; fogs and bad weather gave difficulty in the taking of bearings over this part of the route. The start from Jongri was made at 8 A.M. on the 18th June 1879. From Jongri the track descends to the Chiringohu river, which is spanned by a small bridge of timber. Thence the track ascends continuously by the ridge of the Tegyapha to an obelisk of white rock, 25 feet high, situated at a spot about three miles from the bridge and one mile above the grazing place "Rambumteng."

The journey next day was a severe one. An ascent of three miles over grazing lands led to Chhukarpong, where there is a small lake. Thence the ascent for $1\frac{1}{2}$ miles over loose rocks is an easy slope; thence the region of snow is entered, and half a mile of steep ascent leads to the summit of the Kang La Pass at 14,500 feet, where is the pile of stones marking the boundary between Sikkim and Nepal. This place was reached at 2 P.M. Here the Babu first experienced suffering from the rarity of the air, but his discomfort was nothing compared with what he subsequently experienced on the great Chutang La.

As the travellers were pressed for time, they descended from the Kang La by a short cut. The descent was very steep; for three-quarters of a mile the track traverses a glacier intersected with many crevices; the descent from the glacier on to the frontal moraine was difficult; the travellers heard many avalanches. At the lower end of the glacier is a large pool, out of which flows the Yamgachu river followed by the travellers down to Yamga Tshal (*Tshal*=garden). The mountains to south of and bordering the Yamga river are very lofty, bare and precipitous; they are famed for the large number of "gurrals" (gonts) to be found on them. A short distance below the glacier is Phurka Karpo, where there is a large rock affording shelter to travellers. This place was reached at 3-15 P.M. Two miles below this rock are the first shrubs met with since leaving Rambumteng. At four miles beyond the rock they passed the halting place of Tungu Kongma. At 8-30 P.M. the important place of Yamga Tshal was reached. About Yamga Tshal and to the south-east is a broad and rolling valley well clothed with forests of pines and containing many villages. In this valley is the road to "Flam" fort. At Yamga Tshal is the junction of the Yallung and Yangma streams. The former comes from between the peaks Jannu and Kanchenjunga; the village of Yallung is on the right bank about two miles above Yamga Tshal.

The next day the march was resumed at 7 A.M., and after a long and heavy journey the Lamasery of Tashichoding was reached at 8 P.M. From Yamga Tshal is a difficult and steep ascent on to the Taschung La or Chunjerma La, ascended by Dr. Hooker: it is a bare ridge; on it are two small lakes, and the water is of a very beautiful blue. The lakes are surrounded by huge fragments of rock. This place was reached at 11 A.M. From the lakes the path undulates along the ridge for one mile to the Knob, called the Mirken La; thence there is a slight ascent for $1\frac{1}{2}$ miles to the Pango La, which was reached at 2 P.M., and again a slight ascent for four miles to the Senon La, which was reached at 4 P.M. About one-third of the way from the Pango La to the Senon La comes in a path from the south. From Yamga Tshal to Tashichoding the whole mass of the mountains is formed of red rocks, the prevailing colour in North-East Nepal, contrasting strongly with the dark grey and black rocks of Sikkim. At two miles from the Senon La is the Tamo La, where shrub vegetation is again met with: this place was reached at 5 P.M. Thence the descent is steep for two miles to the river "Yamatari." A short distance beyond is Tashichoding monastery and the village of Giansar.—*Gian* = winter, *sa* = land, hence *Giansar* = winter quarters. Giansar contains 90 houses in a cluster. In the village live 20 nuns attached to the monastery. Round about is much flat land and barley cultivation. Giansar is Dr. Hooker's Khambachen. Thence goes a road to Wallung Sum Gola (*sum* signifies three) at the foot of the Tipta La Pass, one of the easiest routes from Nepal into Thibet. At Wallung a tax of Rs. 5 is levied on travellers to Thibet.

The bridge over the Khambachen river, which separates Tashiehoding from Giansar, is over 40 paces in length. It is of the following common type of construction:—Long poles are set to project over the river; their shore ends are well weighed down with heavy stones, and the gap in the middle of the river between the ends of the poles is bridged across by a flat form of light poles.

Tashiehoding was left behind on the 24th June 1879. For three miles the track led along the bank of the river, through barley cultivation, bordered by splendid pine forests to the village of Shugang (Gang or gong is an inhabited place on the side or top of a hill.) At three miles further on, at 12-30 p.m., the Repachen stream was crossed: it has much water, and comes from the mountain Kangchenjunga. It falls into the Khambachen river over an enormous landslip, which is not less than two miles long and 2,000 feet high, and is all of white rock. The stream tumbles down this slip at a great angle of slope, and the lower 500 feet is almost vertical.

A lama of Sikkim gave Captain Harman, R.E., the following derivation for Kangchenjunga. He wrote: *Kanga* = mountain of snow, *chen* = great, *den* = a storehouse or chamber, and *nga* means five. Thus one gets "The great mountain of five storehouses or chambers of the five satellites of the god Kangchen." Worship is always made to the god "Kangchendzeunga-peunga." *Peunga* means brother. Each brother is Kangchen, for there are not five gods, but one god. The name of one of them is "Kabur," that of a sharp peak three miles north of Jongri; one brother rides on an elephant, another on a dragon, another on a sword-fish, another on a horse, and another on a lion.

A mile beyond Repachen is Kangpachen, where the track crosses the Khambachen to its right bank. This place was reached at 4 p.m., and a halt was made. At Kangpachen a large stream from the north meets the Khambachen. Up the stream and over all the country to west of Kangpachen are seen many waterfalls of large sizes, conspicuous among which is one to the north-west, at least 1,000 feet high, called the Kandumohu, or Fairy Waterfall. It is the largest waterfall the Babu has ever seen: *Ka* = sky, *do* = to walk, thus *kandum* = a fairy.

On the 25th June a start was made from Kangpachen; an ascent of three miles over grazing lands led to Ramthang. Thence two miles of ascent to Lhonakthang, which was reached at 11 a.m. At this place is crossed the Chitsiohu, coming from the north. Three miles further on is Jorgu-u, where a halt was made. *U* means below, and *Jorgu* may be a name for the snowy peak usually called Jamne. From Tashiehoding up to Jorgu-u, musk deer, burhel, and foxes were frequently seen. From Shugong village northwards the valley is bordered on the east by vast walls of rock, and the Tibetans aptly call these snow-capped scarps "chari," which signifies "the outer walls" of Kangchenjunga. At Jorgu-u vegetation ceases. At one mile beyond the travellers saw to the south, across the river, the cave "Nepemathang," where the god Pema (a lotus) has hidden the keys of heaven: *ne* = a cave. Near the cave is a hot spring. A short distance further on the river is seen to issue from beneath a glacier. At four miles from Jorgu-u at 11 a.m. Chilung was reached. From the Repachen chur up to Chilung the path is rideable.

Chilung may be at 15,000 feet. At Chilung the route turns from due east to due north, and follows up a moraine for two miles, and from this moraine on to a great glacier of considerable width. From Chilung the slope is easy. Remarkable in the landscape were the many great cones of snow, some of them 30 feet high, dotted over the glacier. Some of them stood alone on the ice, and some were perched on great heaps of fragments of rock. The crevices in the glacier were numerous. Now it was that the heavy toil began to tell on the Babu. He suffered from severe headache, and had to be carried over difficult places on coolie back. At 4 p.m. a halt was made at Pangfekum, a place seven miles from Chilung. The travellers rested beneath a glacier table, *i.e.*, a rock perched on a pillar of ice.

The next day at an early hour they continued the ascent of the glacier, and after going two miles reached Ngyame at 10 a.m. Thence they went over a long line of loose blocks of rock, the central moraine, and at two miles from Ngyame came on the top of the Chutang La Pass. The ridge is narrow as a knife-edge, and the Pass is a mere cleft, a passage between mighty walls, which bristle with innumerable needles of rock like great teeth. The pass might be at 18,000 feet.

The descent from the pass was very steep along a glacier. At one mile from the pass, at Lacher in Thibet, at 6-30 p.m. the party halted and slept on the snow under the shelter of a glacier table.

The next day, June 27th, 1879, they descended an easy slope for five miles to Giamithotho; reached at 10-30 a.m. The route was along a moraine, a great ridge of fragments of rock, piled up like a railway embankment, bordered on either side by the vast ice fields of the glacier, and this glacier was itself bordered by huge precipices as far as near Giamithotho. This place is famed on account of the Chinese (*Giami* = China) having built there a fort soon after the invasion of Thibet and sacking of Shigatze by the Nepalese in 1792.

The route taken by the Babu lies but a few miles west and north of Kangchenjunga, and the pass is higher and more difficult than either the Tipta La or Kanglachen La, which lie further west. The pass is not much used now, but was used by the Nepalese during their invasion of Thibet. It is open only during three or four months of the year.

At Giamithotho the mosses and lichens grow plentifully in circular patches. Close by to the east is a small lake. At three miles beyond Giamithotho is a large river flowing swiftly in three channels, the largest having a width of water 20 feet. The bed of this river is nearly a mile wide. It is the "Zemi" river, and joins the Lachen river (a branch of the Teesta

river) at three miles above Lamteng village in Sikkim. On the north side of this river are great terraces and slopes of gravel, so smooth and even that they look as if they had been carefully piled up and fashioned by man. All about the river are grazing lands; a tent was seen, also some herds of yaks feeding. This crossing by the explorers, of the Zemi river, confirms the statements of the villagers of Lamteng that the shortest way from Lamteng to Tashichoding is up the valley of the Zemi river. The Zemi at its junction with the Lachen is of equal size with the Lachen river. The streams combined flow down to Cheungthang, and they meet the Lachung river; thence the combined streams flow on as the Teesta river. At Cheungthang the Lachen is rather larger than the Lachung; consequently the Zemi river supplies at that place one-fourth of the volume of the Teesta river. The Zemi river at four miles above its junction with the Lachen flows at 9,500 feet. From the Zemi river an ascent of three miles led to Chorten Nyima Lacher, which was reached at 5-45 p.m., and then a halt was called.

The next day the route was of easy slope for three miles to the summit of the Chorten Nyima Kang La. Between Chorten Nyima Lacher and the Kang La a small stream was crossed flowing west. A lake of about two square miles in extent was seen to west of the route at one mile below the pass. The water flows to the west. At two miles further on is the now nearly deserted Lamasery of Chorten Nyima lying to east of the path. Only a few lamas, recluses, live there. From the pass to this place the track traverses a glacier; close to the monastery the turbid waters of the Chorten Nyima torrent flow from beneath the glacier and course away to the north. From the monastery the travellers traversed along (for some time) the left bank of the torrent, and after a journey of eight or nine miles over a barren, dreary waste struck one of the great trade routes from Tipta La Pass to Shigatze at a place one mile west of the walled village of Thekong. This was at midnight of 30th June 1879. Seven days had now elapsed since the travellers left Kangpachen, the last village in Nepal. The party were now on the great rolling lands of Thibet. Since leaving Chilung they were much impeded by falling snow, and they had to be very careful to avoid the numerous small crevices in the glaciers: as a precaution, they secured long alpine stocks in a horizontal position at the back of their waistbands. The privations suffered by the Babu were great, and for three days he was unable to have any food from want of fuel and also from loss of appetite. For purposes of secrecy the heavy baggage of the Babu and his Bhutia companion had been sent into Thibet by the route over the Donkia Pass in Sikkim.

Thekong is only a few miles east of the important place called "Sar." The Babu met some mounted travellers going to "Sar," and they said they would return to Thekong the same day. From Thekong there is a road going north-west to Tinki-Jong, the chief town of the district. An outlet from the great lake of Chomite Dong passes close to Tinki-Jong. A couple of miles north of Thekong, the Chorten Nyima stream falls into the Yarru-Tsangpo river, which flows to the west and falls into the great river Arun, of Nepal. On both sides of the Chorten Nyima at and below Thekong is an extensive area of irrigated land on which barley is cultivated.

On 1st July at 4 a.m. the party passed through Thekong, and after 12 miles reached at 11 a.m. the village of Tanglung, containing 200 houses. To south of the route (which was over open plains) rose low-rounded hills, bare and unsnowed. These hills are well stocked with hares, though it is difficult to say what they get to feed on. There are also extensive deposits of shells of many kinds, much valued all over Thibet as charms.

To north of the route across the Yarru-Tsangpo the whole country seemed to fall away to a depression, an expanse of blue, and perhaps this is the region occupied by the Chomite Dong Lake (20 miles by 16 miles) visited by explorer No. 9 (survey of India), during 1870. On published maps, the height of the village of Tashichirang on the banks of the lake is given as 14,700 feet; the height was determined from one observation of the Boiling Point with a small thermometer. From enquiries I have made I think it likely that the height of the village by the lake does not exceed 11,000 feet. The explorer No. 9 states that the lake has no outlet, though the water is sweet; but the Babu was told it had an outlet *vis à* Tinki-Jong. The lake is surrounded by villages. The eastern margin of it is one day's journey from Khamba-Jong, and the nearest point to Thekong on the south margin is distant only one and a half days' journey. From Jongri to Tanglung the journey had been made on foot; but after passing Tanglung, and until his return to Darjeeling, the Babu made nearly all his marches on yak or pony back.

Tanglung was left at 8-30 a.m., and Targe village, 11½ miles distant, was reached at 3 p.m., the route being fairly level. At the fourth mile from Tanglung the Yarru-Tsangpo was crossed by the horses with some difficulty, and the river had to be again twice forded in the next one-and-a-half miles. This river is a feeder of the Arun, which is called Yo-Tsangpo on the Lama map of Thibet, an ancient survey; Yo = upper, Tsangpo = river. At the 9th mile is seen, on a bearing of 8° at three miles off, a hill which is said to be at one and a half miles north-west of the foot of Khamba-Jong. Serding monastery is on a hillock above the right bank of the Yarru-Tsangpo, Ser = gold.

The next day at 4-15 a.m. "Targe" was left behind; a moderate ascent of two miles led to the summit of the Yarru La, and thence there is almost a continuous but slight descent of 14 miles to the large village of "Gurma," containing 500 or 600 houses.

At the south-east corner of the "Chomite Dong" lake is Teling village in the district of Dobta. This village is the Rajah of Sikkim's only possession in Thibet (if Chumbi, his summer residence be excepted). Near Teling is a well-known hot mineral spring.

At 3½ miles from the Yarru La was crossed the river Chiohu = great river; it was three feet deep, 30 feet wide, not rapid, and flows to the west into the Yarru-Tsangpo. Three miles north by east of "Gurma" is the large monastery and nunnery of "Shari." The lamas of Tashiding, Namtse, and Senan in Sikkim have come from the Shari monastery. There is no barley cultivation about Gurma, the soil being too gravelly. Four or five miles east of "Gurma" is a rocky snow-clad range of mountains, part of the range called the Lagulungu La, which parts the waters flowing into the Arun from those which flow into the great Sanpo river of Thibet.* The track over the Kiogo La is easy. The village of "Ugo" on the Rhechu river was reached at 4-30 P. M.

Ugo is on the boundary between the provinces of Tsang and V, and is the western most place in U. The boundary of "U" may be taken as a straight line from the Khamba La Pass (at the Yamdokoho Lake) south-west to Ugo village, and thence south-east to a point somewhere east of the Donkia Pass. The country to west of this boundary is Tsang: Shigatze and Khamba Jong are both in Tsang. According to Pundit Nain Sing the names U and Tsang are derived from the shape of the hats worn in the country. *Tsang* means lofty (hat) and *U* means round (hat).

From Ugo the track descends and keeps to the left bank of the Rhechu river. At one mile from Thamar village, and to east of the route, is Thamar monastery. At six miles from Ugo and a quarter of a mile from the right bank of the Rhechu is the celebrated monastery of "Rhe," occupied by more than 200 lamas of the Galupa sect. At eight miles from Ugo the Rhechu was crossed at Rheteu village (*Teu* = upper). The Rhechu flows away to the north-west into the Sanpo river. At Rheteu, the river is 200 yards wide, flowing in three channels. During two or three months in the year it is rarely fordable; it is by far the largest river met with between Tashichoding and Shigatze, and is said by the villagers of Lampteng in Sikkim to take its rise in the group of snowy peaks, nine miles south-west of Giangze Jong.

On the 6th July the summit of the Nambudungla was reached at four miles from Rheteu at 5-30 A.M. The Babu thinks it is the highest place he crossed between Thekong and Shigatze. He was told that the pass is much dreaded during the extreme cold of mid-winter. Below this pass, in a gorge to the south, at one mile distant, was seen the village of "Rhesa," with a good deal of cultivation round about it. The descent for two miles to the village of Tenchhang is difficult. At Tenchhang a small stream flows to the east into the Penanangchu river. Pedong village, at three miles from Tenchhang, was reached at 11 A.M.; Lugri Jong (at seven miles from Pedong) was reached at 2-30 P.M. This is the residence of a Jongpon (governor), and here is a small monastery and a village of 60 houses in a cluster. Five miles past Lugri is Lhachhung village, containing 30 houses.

On the 7th July the party left Lhachhung and reached Shigatze, their goal. Midway they crossed the easy pass of the Gia La. At Shigatze the Babu was well received and well treated. He remained there until the 25th September 1879.

He crossed the Donkia Pass into Sikkim on the 3rd October 1879, and reached Darjeeling in November 1879, much pleased at having undertaken his venturesome expedition. For his return journey he was supplied with a way-bill, which allowed him 10 yaks at each stage, so he travelled in style and comfort. From Shigatze to Gurma the route was not the same which he followed on his way to Shigatze, but he did no survey work. From Gurma the survey was again taken up and carried to Khamba Jong, and thence to the Donkia Pass, on the northern frontier of Sikkim.

Shigatze was left on the 27th September, and a short detour made to the Nethang Lamasery, in order to see the printing and wood-engraving establishments at that place. Thence, at three miles due east of Nethang, they came to Targie Shikha village, on the banks of the Chhuthak river. After crossing many fields (cut up by irrigation channels), and after turning a ridge of hills, they saw at a short distance off to the south-east the village of "Doring." At two miles further on to the south-west they came to the important village of Rabeling (seen on the journey up to Shigatze). From Rabeling the explorers went up a steep and rocky valley to the Gialing La. In this valley were seen herds of burhel. From the Gialing La they descended along the course of a stream flowing in a wide valley to the broad plains of the Rhechu river. The journey from Targie Shikha to the Rhechu occupied a long day riding at walking pace.

From the Rhechu to Gurma was two days' journey: no village was seen, only encampments of herdsmen. One night was passed on the bare ground in an enclosure for sheep at a streamlet amid the peaks of the Lagulungu La range. As the travellers approached Gurma they saw on their left hand the Kiogo La Pass, which they had traversed on their way to Shigatze. At two miles from Gurma is Chikigong and three miles further on is the Chhichu river, flowing from east to west. At about 3½ miles north-east of the crossing of the Chhichu are the snowy peaks called "Pango La." At 5½ miles from the river is "Kotse" village, on the right bank of the Yarru-Tsangpo. The journey from Gurma to Kotse occupied one day. At two miles from Kotse, and after twice fording the Yarru-Tsangpo, they came to the village of Targe-Yarru, not far from the village of Targe, passed through on the way to Shigatze. One mile from Targe is Yari village; 4½ miles further on is the military station and fort of Khamba Jong. Past Khamba Jong flows the small stream "Khambo," to the south-west. From Kotse to Khamba Jong occupied one day.

* Lagulungu-La means "mid range."

The next day's journey was from Khamba Jong to "Giri," an easy and continuous ascent along a good road for eight miles. A halt was made at "Giri," and observations taken for latitude by a meridian altitude of the sun. Giri is only an encamping ground; there is no cultivation round about. North-east from Giri and six miles distant is the monastery of "Tasang," possessing a large library.

On the 2nd October 1879, at 11 miles from Giri, the Lacher river was crossed near the Cholamu Lake. On the way several troops of Kiang (the wild ass) were seen; also some gurral and some burhel. The Cholamu Lake was reached at 5 P.M.

On the 3rd October 1879 the Donkia Pass was crossed, and the territory of Independent Sikkim entered. The ascent of 1,500 feet from the lake to the summit of the pass (at 18,500 feet) is steep, and so is the descent for 400 feet from the summit of the pass into Sikkim. At the foot of the pass, northern face, the Babu saw the skull of an "Ovis Ammon." This animal is said never to cross the pass into Sikkim, the climate of Sikkim being too damp. There is a route from Gurma *via* Tasang to the Donkia, but the travellers had to go to Khamba Jong to get their passes examined and a fresh relay of yaks. The nearest pass to Khamba Jong is that of the Kongralama, only eight miles south of Khamba Jong by an easy track. Thence three miles south is "Giangong," on the boundary of Sikkim. The Kongralama Pass is at 16,000 feet, and the route thence to the village of Lamteng in Sikkim is easy. The name Kongralama is given by Dr. Hooker to the place Giangong, so called by the villagers of Lamteng.

Darjeeling was reached in November 1879, after an absence of five months.

For the survey of the route all the prismatic compass bearings and the observations for latitude at "Giri," as well as the boiling point observations, were taken by the Babu's Bhutia companion, whom Pundit Nain Sing reported to be an excellent observer: unfortunately nearly all the distances are guessed and not paced. The Babu's acquaintance with the Tibetan language and Buddhistic lore enabled him to get a good deal of information from the Tibetans, and it is given in the journals of the Asiatic Society of Bengal.

Account (drawn up by CAPTAIN H. J. HARMAN, R. E., Assistant Superintendent, Survey of India) of explorations during 1880-81, by explorer G—S—S—.

G—S—S— left Darjeeling on the 24th May 1880, and marched direct to the fort of "Ilam" in Nepal. "Ilam" is 28 miles from Darjeeling, and is a small enclosure of stone walls, situated on the ridge separating the "Mae" and "Poa" streams. The fort mounts four guns (6-pounders); the garrison consists of 200 men armed with Enfield rifles and rifles of sorts manufactured in the Panidhiki arsenal at Katmandu. The men are drilled daily. "Ilam" is the head-quarters of the Colonel in charge of the "Morung" district in south-east Nepal. About "Ilam" is a large area under tea cultivation; it belongs to the Colonel of "Ilam;" steam machinery is employed in the factories. The position of "Ilam" has been fixed by observations with a theodolite from the frontier of the Darjeeling district; the height above mean sea level is 4,156 feet.

From "Ilam" the explorer went to Chainpur by a route not hitherto described; he did not survey it. His diary is as follows:— "Left "Ilam" at 8 A.M. on 30th May, and at two miles crossed the Poa Khola at a place whence "Ilam" bears 125°; at evening reached "Yaksa." Next day started at 7 A.M., and at one mile crossed the Dekhi Khola, which comes from "Sakejung." Crossed the Deomi Khola at 11 A.M., and reached "Yaktupa" on the Jitpur spur at 1 P.M.; after a descent one mile in length, crossed the Tewa Khola, and at evening reached Kol Bhotia. On Tuesday, the 1st of June, reached the junction of the Pakpuk stream and the Tingari Khola: from this place the ascent for 2½ miles through the terraced fields on the Mahabharat spur is very steep; the line of ascent is on a bearing of 305° from the top. "Ilam" bears about 70° encamped in the forest at "Deolari" on the hill top.

Next day, after a long descent, reached at evening time the ferry over the Tambur river at Semari Ghat; here is a custom-house, and the officials were very inquisitive.

Next day, at 3 P.M., the explorer left the custom-house, and after a steep ascent reached Juljule or Maintupa rest-house (dharma-sala). Here the water from a small tank has a very sulphurous odour. The next stage to Yangsila or Pokulbong was only two miles in length; the road goes through a forest of "chill" or pine trees: none are large. At Pokulbong is an iron mine not much worked: a tax of three Nepal rupees is yearly levied from each miner's house.

Leaving Pokulbong, crossed the Khurunge stream by a bridge. The stream flows in a very deep gorge; to the north-west is the deserted cantonment and the small fort of Phadap. At evening, after eight miles of continuous ascent from Pokulbong, reached a Bhotia village, where there are 20 huts occupied by "Serpas;" three lamas (priests) are supported by this village. Next day passed the village of Bowling and crossed over the range, and by evening had descended to Bamungao, travelling in a north-west direction. On 7th June, after going about a quarter of a mile, crossed the Warunge stream (it flows into the Pilwa); thence, after an ascent of eight miles by a very winding road, reached Menda or Betulop. Next day, after journeying two miles, crossed the Pilwa Khola with great difficulty, the volume of water being large. At 2½ miles from this place, and on a bearing of 241°, is Chainpur. It contains

about 100 huts, most of them occupied by Newar traders. Here live some braziers, who have come from Patan near Katmandu. To the north-west of Chainpur is an iron mine called Dandagaon.

The explorer commenced traversing at Chainpur, which he left on the 22nd June, and reached Gaohati, where the soil is red, and there is an iron mine. There used to be a copper mine at this place, but it is said to be exhausted now. At one-fourth of a mile from Chainpur on the hill top, there are three small stockades with stone walls inside. It is a continuous ascent of 2½ miles from Chainpur to Banaswar, where is a large tank. A very extensive view can be obtained from a bare hill-top close to Banaswar. Next day, at two miles from Gaohati, came to the junction of the Hewa and Salba streams with the Arun river. The Hewa has no bridge, and is 20 yards wide; the Saba is 150 yards wide, but is fordable. There is much flat land hereabouts; many sissou trees were noticed. The range of hills separating the Hewa from the Saba is called "Hokse." Next day reached Tamlingtar, which is a plateau four or five square miles in extent. On the 28th June reached Pagma rest-house. From Chainpur to this place the road goes through a well-populated tract freely supplied with water.

"Pokhri Bass," at three miles from Ramite, is on the summit of the spur, at the foot of which is Tamlingtar. On a bearing of 70° from "Pokhri Bass" is the source of the Saba river at a place called Panch Pokhri (there being five small lakes at that place). At five miles from Pokhri Bass reached Captain Bass or Huraru, the road passing through a forest of large trees. At Mure there are 20 huts inhabited by "Serpas." To the south-east of Mure is a hill-top called Bhatbhatui, on which are two large rocks to which a legend is attached. From Sokdim is a steep descent to the Arun river. Ponies cannot go beyond Sokdim, as the river is crossed by a cane bridge 80 paces in length: the current is very swift. From the bridge is a very steep ascent to Hedong. Hedong is called by the Bhutias Damsong.

At Ramnagar-gola is a custom-house. From Ramnagar to Hatia the hills are very steep, the Arun running in a narrow gorge: the people of the country round about are mostly Thibetans. At 3½ miles from Ramnagar is a cave large enough to shelter 20 men; it is in a filthy state. This cave is near the cane bridge (70 paces in length) over the Barun river, which flows in a gorge having perpendicular sides of great height.

At 1½ miles from the cane bridge, and above the left bank of the Arun, are the villages of Simbong and Namtse, containing 60 houses. Thence there is a road to Walungram-gola. At Hatia the explorer had to wait four days before permission was given him to proceed further. Hatia contains 90 houses, and in the neighbourhood rice is cultivated. The inhabitants exchange rice for Thibet salt, and carry the salt down to Chainpur. There are 12 houses occupied by Bhutias, who pay a yearly tribute of 12 annas per house to the Dewa of Kharta. From Hatia onwards the track is rocky, and passes through forest to within one mile of "Popte," a place on the boundary between Nepal and Thibet. At Rabulamju there are two houses. Here provisions have to be laid in for the journey over the highlands to Kharta. At Lamjung is a small shed for travellers. At three miles from Lamjung is Logama lake, about one-eighth of a square mile in extent, and surrounded by steep snow-clad mountains. Close by the track is crossed by the "Popte" range, which forms the boundary between Nepal and Thibet. The boundary on the road is defined by some small heaps of stones; they were passed by on the 15th July 1880. The probable height of this pass above sea-level is 15,000 feet.

From "Popte" is a descent, and the explorer met with much snow on his way to the Teju or Kama stream, over which is a bridge of planks; the width of water is 10 feet, and the current swift. Hereabouts is a forest of pines, from which timber is cut for use at Dingri and other places; the timber is carried away on yaks. At Pesa Tapu is a small cave; thence to Chamhu Jesa is three miles. On the way is passed Sakedung, a well known grazing place for yaks during the rainy season. Between Chamhu Jesa and Kharta are three lakes, and the greater part of the road lies in a defile. The country all round is very desolate and bare. Chukarpo is the highest point on the road. No snow was crossed. Kharta was reached on the 18th July. At Kharta is a "Dewa," who collects the revenue and sends part of it to Dingri for the maintenance of the Chinese soldiers at that place and part of the remainder to Lhasa.

The explorer was not allowed to proceed to Dingri, and he remained at Kharta till the 14th October. Kharta is surrounded on all sides by hills: to the north-west is a very lofty snowy peak, and to the east is seen the high peak near Shari. At one and a half miles from Kharta is Nesulangompa, where there are 90 lamas. About 10 miles north of Kharta, and on the road to Dingri, is a nunnery, called Ninigompa. Dingri is five or six marches from Kharta. There is said to be a short cut, which allows messengers to reach Dingri in three days.

On his return journey from Kharta the explorer took a new route as far as Rudalamjung, and met with snow on his way. He then diverged from the main track to the village of Lamdung, on the left bank of the Teju stream. Here he remained a few days and mentions that the inhabitants of Lamdung catch musk deer by netting. At Lamdung are cultivated potatoes, a millet (murwa), and white "ooa." When the explorer reached Hatia he heard that small-pox had broken out at Hedong, so he stayed at Hatia till the 7th December. He learnt that at Ramnagar-gola only officials are allowed to trade in bee's-wax. The explorer reached Murwa near Chainpur on the 16th December, where he remained till the 1st January 1881, searching for coolies to go with him to Katmandu.

He had been expressly ordered to go to Katmandu from Dingri by some unexplored route; and if this was not feasible, then he was not to go to Katmandu at all under any circumstances. These orders did not suit the explorer's plans, and although Chainpur is within a few days of Darjeeling by a main line of route, yet he never sent into Darjeeling news of the failure to reach Dingri, nor of his intention to go to Katmandu.

From Saba Bazar on the Arun river to Tirbeni-ghat at the junction of the Tamba Kosi with the Sun Kosi he followed a route hitherto unexplored, but from Tirbeni-ghat to Katmandu he went by the direct and known road.

From Saba Bazar to Pokhri Khark the route is only a track; at Pokhri Khark on the 8th January 1881 there was snow: thence the track descends to the small village of Patkaru, where there are eight houses occupied by Bhutias, who work in some iron mines close by. The explorer was told that a military depôt had been established at Anselu Khark, occupied by a company of Ghoorkhas engaged in recruiting for the militia; also that at Wakhaldungla a company of Ghoorkhas were making a new stockade on the hill top.

At the Dudhukosi is a ferry: the breadth of the water in the river is 100 paces. The stones in the Dudhukosi are covered with a yellow deposit. At Sisneri the people are of the "Magar" caste, and they largely cultivate the cotton plant. From this place the depôt, Manbhanjan, distant 10 miles, can be seen; there are 100 Ghoorkha soldiers in the depôt. The Sun Kosi was crossed by ferry at Gotchaur-ghat; the width of water is about 150 paces. Thence the explorer followed the right bank of the Sun Kosi up to Tirbeni-ghat. At Sugnam is a custom-house (Bhansar).

Rice and sugarcane cultivation are abundant along the banks of the Sun Kosi. At Dumja a great fair takes place every February. Between Dumja and Churungphedi the road crosses the Roshi-Khola 36 times. There is an ascent from Churungphedi of three miles. This overcome, the road thence to Katmandu is good, and the slopes are easy.

Memorandum by CAPTAIN HARMAN, explaining the construction of the map of the routes followed by—

Explorer D—C—S—, from Darjeeling to Shigatze, during 1880.

Explorer G—S—S—, in Nepal, during 1880 and 1881.

Explorer G—M—N—, from Shigatze to Khamba Jong, during 1880.

Also some routes of former explorers.

Also some of the results of the surveys by the Darjeeling party during 1879 to 1882.

SCALE 16 MILES = 1 INCH.

The map was prepared for incorporation with sheet No. 9 (2nd edition), Trans-Frontier Maps, G. T. Survey.

The surveys over Nepal by Mr. W. Robert, of the Darjeeling party, shew that the Tambur river of sheet No. 9 should be placed further east, also the Tipta La Pass, but the town of Dhankuta should be placed further west.

The fort of "llam" has been fixed. Mr. Robert has fixed many points on the ridge of the great spur which runs down south-westerly (between the Tambur and Arun rivers) from the Tipta La to Dhankuta. Some of these points seem to fix the position of the Milkia La Pass, crossed by explorer No. 9 on his way from Taplang Jong to Chainpur. Mr. Robert's pass is east of the position given on sheet No. 9, but its distance from Mr. Robert's position of Taplang Jong agrees with the corresponding distance on sheet No. 9.

Again, some of the points fixed by Mr. Robert on the ridge of the great spur between the Arun and Dudh-kosi river seem to fix the position of the Chakawa La Pass crossed by explorer No. 9 on his way from Chainpur to the Dudh-kosi river. Mr. Robert's position (computed) of the Chakawa La and Milkia La have been maintained, and the intermediate traverse of the explorer No. 9 has been fitted in by proportion, with the result that Chainpur Bazar (the starting point of the traverse of G—S—S—) has been shifted a little east of the position given on sheet No. 9. Mr. Robert's position of the Chakawa Pass agrees with that given on sheet No. 9. I have taken off sheet No. 9, all the work to west of the Chakawa La Pass, and into it have forced in the traverses of explorer G—S—S—. It will be found that the distance of the Milkia La from Taplang Jong on the new map, disagrees greatly with that on sheet No. 9, also the position and length of the traverse from Dhankuta to Taplang Jong; but I do not see how this can be helped, because Mr. Robert has fixed a peak within the angle formed by the Sun Kosi and Tambur rivers at their junction, and the traverse of explorer No. 9 from Wiegzin Thana (on the Kosi river) to Dhankuta has had to be shifted further west to make it lie correctly with respect to the peak. It is to be noted that the route from Dhankuta to Taplang Jong, followed by explorer No. 9, runs over a great number of spurs, and so is difficult to survey correctly. The whole of Sikkim (British and independent) is taken from surveys of the Darjeeling party; also all of Nepal, south of the latitude of the Kang La Pass and east of the Tambur river; also all of Thibet and Bhutan, east of Sikkim, and south of the latitude of the Tankra La Pass. Of all places whose latitudes have been observed by the explorers, the same latitudes are given on the new map as are shown on sheet No. 9. Dr. Hooker's routes about the valleys at head of the Tambur river have been carefully considered, and the position assigned to Tashiohoding is near to that given by him. The position of "Khamba Jong" was determined by consideration of the traverse of explorer L—, from Giaogong to Khamba

Jong, and of the traverse of explorer D— C— S— from Khamba Jong to the Donkia Pass, and from information obtained in Sikkim. The reasons for shifting Shigatze on to longitude $88^{\circ} 54'$ are given in my memorandum on the longitude of Shigatze. In consequence of the shift given to Shigatze, the position of the traverse from Katmandu to Shigatze *via* the Bhutia-kosi and Dingri and Shakia Jong has been altered by proportion.

Memorandum by CAPTAIN HARMAN on the Longitude of Shigatze.

In the annual report on the operations of the Great Trigonometical Survey of India, 1866-67, Captain Montgomerie, R.E., assigned to Shigatze the longitude $88^{\circ} 48'$. He deduced it from Turner's record of the route he followed in 1783 from Tassisudon (in Bhutan) to Giangze Jong (in Thibet). Turner's route places Giangze Jong in longitude $89^{\circ} 31'$: thus by the traverse of Pundit Nain Sing from Giangze to Shigatze, the latter place falls on longitude $88^{\circ} 48'$ and by Nain Sing's traverse from Giangze to Lhasa the latter place falls on longitude $90^{\circ} 59' 43''$.

In the annual report for 1871, Major Montgomerie gave a map to illustrate the routes followed by explorer No. 9, and on this map Shigatze is placed in longitude $88^{\circ} 40'$, such being the mean value of Shigatze as derived from the several traverses between Katmandu and Shigatze. But in the memoir accompanying the map he states that in future maps Shigatze must be placed in longitude $88^{\circ} 47'$, such being the value derived from the traverse from Darjeeling to Shigatze *via* the Tipta La and Chota Tapu. This traverse runs north and south; Darjeeling being in longitude $88^{\circ} 19'$. In the confidential report by Captain Trotter, R.E., on the explorations in Thibet during 1873, 1874, and 1875, he assigns to Lhasa the longitude $91^{\circ} 5' 30''$, deriving it from a traverse made by Pundit Nain Sing, from Lhasa to Odalguri in Assam. Consequently Shigatze would be placed on longitude $88^{\circ} 54'$ and Giangze Jong on $89^{\circ} 37'$ (but on Trotter's map Shigatze is shewn on longitude $88^{\circ} 47'$).

Now, according to the map illustrating the routes followed by explorer No. 9, Shigatze is placed on longitude $88^{\circ} 40'$ and the Tipta La Pass on $87^{\circ} 48' 30''$. According to the recent observations of Mr. W. Robert, of the Darjeeling Survey party, the Tipta La Pass is on longitude $87^{\circ} 53' 30''$, consequently the whole traverse from Darjeeling *via* the Tipta La to Shigatze must be shifted in longitude, and thus Shigatze falls on longitude $88^{\circ} 54'$, which is agreeable with the value derived from Trotter's longitude of the city of Lhasa.

Since the exploration of Pundit Nain Sing from Lhasa to Odulguri, three explorers have traversed between the fort of Khamba Jong (a few miles north of the north frontier of Sikkim) and Shigatze. The approximate position of Khamba Jong is latitude $28^{\circ} 16'$ and longitude $88^{\circ} 33'$.

The annual report of the Survey Department for 1880-81 gives a map illustrating the route traversed in 1875-76 by the first explorer, known as explorer L—. His traverse from Khamba Jong to Shigatze has been computed, and it gives to Shigatze the longitude of $88^{\circ} 57'$.

The second explorer guessed his distances, and the paced distances of the third explorer are doubtful; yet both traverses result in making Shigatze bear 22° east of north from Khamba Jong, and this direction places Shigatze on longitude 89° . Again, taking the latest value of Phari as on longitude $89^{\circ} 11'$, the explorer L—'s traverse from Giangze to Phari places Giangze on longitude $89^{\circ} 38'$, and consequently, according to Pundit Nain Sing's traverse from Giangze to Shigatze, Shigatze falls on longitude $88^{\circ} 54'$, a value agreeable with that derived from Trotter's longitude of Lhasa.

The traverses of the three explorers from Khamba Jong to Shigatze are not very reliable.

I have adopted the longitude $88^{\circ} 54'$ as the most probable value of Shigatze.

DARJEELING, }

The 28th June 1882. }



SECRET AND CONFIDENTIAL

REPORTS

OF

TRANS-HIMALAYAN EXPLORATIONS IN BADAQHSÁN

AND BEYOND THE FRONTIER OF SIKKIM;

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of the Survey of India.

*To be recast as soon as opportunity offers, under the instructions contained in
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